

MODERN EDUCATION,

RESPECTING

YOUNG LADIES

AS WELL AS

GENTLEMEN,

BY

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D U B L I N :

PRINTED FOR THE AUTHOR,
BY R. MARCHBANK, COLE-ALLEY, CASTLE-STREET.
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MODERN EDUCATION,
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Y O U N G L A D I E S
A S W E L L A S
G E N T L E M E N .

I labour to diffuse the important Good,
Till this great Truth by all be understood;
' That all the pious Duties that we owe
' Our Parents, Friends, our Country and our God ;
' The Seeds of every Virtue here below,
' From Discipline and *early* Culture grow.'
WEST ON EDUCATION, Doddsley's Col. Vol. 4.

NEXT to the Preservation of Life, the EDUCATION of our Children is indisputably of the highest Importance, and of the most interesting and public Concernment. Not only the Welfare and Happiness of private Families and Times present are subject to its Influence; Human Nature is its Object; it affects whole Communities, as well as Individuals, and in its Consequences extends to remotest Posterity. Considered in a religious Light, it will be found, that not only our temporal, but in a great Measure our eternal Tranquillity and Happiness are determined by our Education. To aim at any Improvement therein, must therefore be an honourable, as well as a useful Undertaking; nor can any Thing offered to
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promote so valuable an End be ever deemed unreasonable or impertinent; the very Attempt bespeaks a candid and favourable Reception. 'Tis true, upon this Subject the ablest Heads have been employed; are still exercising their Talents, exploding former Systems, and advancing new: Yet much is still wanting, and Complaints of Errors and Insufficiency are universal as they are just.

Could we precisely trace the devious Path, and but once lay our Fingers on the particular Defects, there would be no great Difficulty in discovering the Remedy. Upon a strict and impartial Scrutiny, it might probably appear, that it is not so much the modern Plan of Education that wants Amendment, as the Conduct of Parents and the Manners of the People. As to the latter, it may be said, they are regulated by the known Usages and Customs of the Place wherein we live, and that there are penal Laws instituted for the Punishment and Restraint of every Thing of a criminal Nature. But penal Laws, however constructed, however multiplied, are by Experience often found too general, overcharged with Severity, and by no Means sufficient to the End. The Art of rendering a People virtuous, lies much deeper. It is from Ignorance they speak, who would persuade us, that nothing is necessary for making a State great and happy, but a Body of good Laws. What chiefly tends to the Establishment of a State, is a judicious Police, founded in habitual Modesty, Temperance, Integrity, Valour and *real* Patriotism. The general Prevalency of these Dispositions is not introduced by Laws and Sanctions, but by Education, Example, and the moderate and wise Exertion of those discretionary Powers entrusted to Persons vested with Authority. Those, whose

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Minds have received a proper Bent, will behave well, tho' left to themselves. The Business, therefore, is not so much to find Ways of punishing Offenders, as to form the Minds of the People so, that they shall have no Disposition to offend. This, in the first Instance, is precisely the Province of Professors of Education: How far ours are in general qualified, or lay themselves out to discharge so capital a Branch of Duty, and how far the Conduct of Parents is concerned in the Question, are the Points now chiefly to be considered.

That we are abundantly supplied with excellent Schools for the ancient Languages and higher Branches of Literature, (perhaps on impartial Experiment not inferiour at least to the most applauded in a neighbouring Country); and that in general our Youth have a happy Genius and Turn for Letters, admit of no Contradiction; yet, that they do not make an answerable Proficiency is notoriously evident. This cannot, however, with either Justice or Propriety, be imputed to the Heads of those learned Seminaries; Men of approved Integrity, as well as Abilities. It proceeds from Causes in which they are no Way concerned; tho' in their Effects, they are to them Rocks of Offence, and perpetual stumbling Blocks to their Pupils. Nor let it be Matter of Wonder, if the Glebe be not properly prepared, and the Seed itself be of untoward Growth, that Weeds spring up, and the future Crop proves abortive. Now happily furnished as we are with able Professors of the learned Tongues, and while, with the greatest Care and Exactness, our Children are taught the obsolete Prosody and critical Niceties of Latin and Greek, what Provision have we for them, or how are they to be tutored, before they are properly capable of entering upon those exotic

Researches? To whom do we commit the Culture of the infant Mind? In what goodly Soil do we nourish the early Shoots of Reason? From what un sullied Fountain draw the genuine Purity of Speech? 'What Masters have we for the Improvement of Articulation? For teaching the Proportion of Sound, and Quantity of Syllables in English, and for pointing out to their Pupils, by Precept and Example, the right Use of Accent, Emphasis, and Tones?' Who have we to explain to them the Idiom and Peculiarities of their native Language, and to give them a correct, rational, and manly Expression in writing and speaking therein? Are not these Things generally left to Chance, or consigned to the lowest, most illiberal and most ignorant of Mankind? We have Teachers of Grammar who know not the Parts of Speech, no, nor even how to spell; their very Advertisements put it beyond Surmise; of Geography and History, not capable of distinguishing a Monarch from an Aristocracy, or the Zodiac from the Equinoctial; of Arithmetic and Book-keeping, scarcely sensible the four first Rules of the one are at all instrumental to the other; yet they make a pompous Flourish with the Names to amuse the ignorant and to take in the unwary. Could it be imagined that, in a Nation one Degree above Barbarism, any Man durst openly undertake to teach twenty-eight different Branches of Learning, of which he knows no more than what could be gleaned from the Title-Pages of the Books from whence he transcribes them? Could it be imagined that the Attempts of such Impostors are attended with Encouragement? Yet both are literally true. We have a Professor of French who was never out of Ireland; never had any Opportunities of improving by Conversation with French People, and, in the whole, but

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about six Weeks Assistance from another; yet, now enjoying a considerable Income in Quality of French Teacher to a School of Eminence. But, what is still more incredible, a certain notable Adventurer has insinuated himself into many of the first Families in the Capacity of Writing Master, who, being unexpectedly called upon for a Receipt, was obliged to declare himself, and own he '*could not write.*' Such are the Directors of our Infancy, and, in many Respects, our most precious Years! And of a similar Stamp must be their Instructions! The Care of implanting in young Minds the early Seeds of Virtue; of inculcating and enforcing the Love of Truth; of preventing bad Habits, and eradicating vicious Principles while yet in the Bud; the Regulation of their Morals, their Appetites, Passions and Affections; and the proper Oeconomy and just Estimation of their Time, are Things unheard of in the common Run of English Schools, and consequently neglected.

To account for this, requires but a Moment's Reflection. The Art of managing, forming, and improving the human Mind, is, of all others, the most intricate and extraordinary, and, in the Judgment of Reason, evidently the most important. But the Labour bestowed upon it is less obvious than that which more directly appeals to the Senses. There, the Master is little seen: that Ripeness of Imagination; that pleasing Intelligence, and happy Penetration, observable in some Children, judiciously taught, are considered as the genuine Offspring of Nature; never attributed to the Care and Industry of their Teachers; nay, in many Cases, become the Sources of their greatest Reproach. Thus Men of Learning and Genius (who alone are equal to it) are deterred from the ungrateful Task; and those, upon whom the Lot has hitherto

fallen, having little Relish for Pursuits of such dubious Estimation, jog on in the old beaten Track, enjoying, as they may, the pitiful Emoluments of their Calling, unsolicitous of higher Accomplishments.

But, supposing a sufficient Number of Persons duly qualified in this Way, are not the Want of suitable Encouragement, and the indiscriminate Choice of Masters, great Bars to their Endeavours? Do not Parents too commonly take, and condemn Characters upon Trust, and often, to speak but modestly, from very suspicious Authority? Do they, previously to putting out their Children, carefully and circumstantially examine into every Part of the Conduct and Oeconomy of Places of Education, and regulate their Determinations accordingly? Could the most minute Examination into those Particulars ever give Offence to such as truly deserve the Name of Master? On the contrary, it must be a Spur to their Industry: where every Thing is just, well calculated, and strictly methodical, must they not secretly exult in conscious Rectitude, and derive Honour and additional Success from the Scrutiny? Instead of this, a few Shillings Difference in Point of Price, a Street or two's Distance, or some such trivial Inducement, are too frequently an Overbalance for every weightier Consideration, and the only Motives to a Preference? On the other Hand, many, far from entertaining such mistaken Notions of Oeconomy, and greatly sensible of the Deficiencies here hinted at, are totally at a Loss how to dispose of their Children for the first eight or nine Years of their Life. Hence that prevailing Oversight of cooping up Boys so long in the Nursery under the Inspection of some low-bred illiterate Domestic; or what is of still more dangerous Tendency, letting them

them run wild about the Kitchen, associating with Scullions, Grooms, and Stable-boys. At length, grown insupportably riotous and insolent, they are banished, and in a great Measure alienated from their Parents, and all the endearing Obligations of Family Connection, to learn, strange Prepossession! the carnal and ridiculous Legends of Heathenism, in Preference to the sacred Truths of Christianity; and dead Languages, without the least Pre-acquaintance with the Rudiments of their own. How contrary to the Practice of the ancient Greeks and Romans, whom we so much admire!

As to young Gentlemen intended for certain Professions, particularly in naval, military, and commercial Life, the Languages are there, for the most Part, entirely given up, and doubtless with Propriety: but, what more immediately to the Purpose is substituted in their Room? Is attaining a tolerable Hand, a slight practical Notion of Arithmetic, and what is vulgarly taught for Book-keeping, sufficient Employment 'till the Age of fifteen or sixteen? Yet are not those all, Parents in general look for, and much more than many Youths can boast of at the Time of their quitting School? Might not a Course of Instruction be pursued, which, besides many peculiar Advantages, should furnish them with much superiour Degrees of those; and also supply them with most Articles of useful and necessary Learning proposed in the Latin Way? Does the present Method sufficiently answer the Ends it should aim at? Let Experience declare, might not Gentlemen of Business be more amply qualified for their respective Departments? For Instance; Is there any Class of Men of greater Variety of Dealings; of more complicated Inter-course; or more extensive Connections, than Merchants? What Set of Men contribute more to the

Support of public Credit, or to the Honour and Advantage of the State? Who more concerned in dispersing, extending and perfecting our Manufactures, by which Industry is encouraged, Integrity rewarded, and the Poor maintained and employed; and upon which our very Existence, as a free Nation, depends? They link together, as it were, distant Realms, and all Humankind is interested in their Transactions? What an Extent of Knowledge! What Abilities must it require! to fit a Man properly for such great and valuable Purposes? Yet, is there a Class of Men in the British Dominions, who labour under greater Disadvantages in Point of Education?

According to the most wise Policy of our happy Constitution, every Man of Property and Abilities may have a Seat in the great Council of the Nation in View; or confined in a narrower Sphere, as a Constituent, he may influence their Determinations, and prescribe Rules of Conduct, and give Instructions to the Representatives; so far he is a Legislator: The executive Part, as well as the deliberative, in a lower Degree, may be lodged in his Hands; and the Welfare, Liberty, and Properties of Millions, be affected by his Conduct. These are Objects of Moment; Offices of Trust and Consequence, which require far deeper Understanding, far different Qualifications, than are commonly sought after: yet these are Offices every Citizen may expect; Honours which every good Citizen should be prepared to support. Will a Smattering of two or three of the minor Classics enable a Man to conduct himself with Propriety and Honour in Stations of such complicated Variety? Or, are a merely mechanical Knowledge, and Application of Addition, Subtraction, Multiplication and Division (however desirable and essential in their

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their Kind) the only requisite Acquisitions to the effectual Discharge of such important Duties. Surely, No ; though they may be fully sufficient, or even much more than is necessary (as Practice alone may serve) to go through the mechanical Part of any Business whatever: but, to be a Master; to execute with Taste; to invent, and to improve, includes something more extensive, and supposes a good Share of acquired, as well as natural Knowledge.

It may now be thought something extraordinary, and subversive of all that has been said, to assert that our Application to Letters, and the general Use of Books, have been extremely injurious to the Interests of Virtue and Morality, and the grand Obstacles to the Advancement of real and solid Learning. Yet strange and paradoxical as it may seem, such is the Fact. The most sagacious Writers authenticate the Position, and daily Experience affords abundant Demonstration of it. Mr. *Locke* asserts "That most of our Errors in thinking
" arise from an Abuse of Words; that it is impossible we can think with Precision, 'till we
" first examine whether we have precise Ideas
" annexed to the Terms we use: and that it is
" equally impossible to communicate our Thoughts
" to others with Exactness, unless we are first
" agreed in the exact Meaning of our Words." Upon this, Mr. *Sheridan*, in his excellent Lectures on Elocution,* judiciously observes, that we have not far to seek for the Source of our Impropriety in the Use of Words, if we reflect "That the Study of our own Language has never been
b 5 " made

* Pages IV. and V. of the Dublin Editions, 12mo. Price three Shillings; Page VII. and VIII. of the London Edition, 4to. Paper, Half a Guinea.

“ made Part of the Education of our Youth;
 “ consequently the Use of Words is got wholly
 “ by Chance, according to the Company that we
 “ keep, or the Books that we read. And if nei-
 “ ther the Companions with whom we converse,
 “ nor the Authors whom we consult, are exact
 “ in the Use of Words, I cannot see how it is to
 “ be expected that we should arrive at any Preci-
 “ sion in that Respect.” To which he farther
 adds, “ The Way to have clear and precise Ideas
 “ affixed to the Use of Words, would be to have
 “ Mankind” (*Females* as well as Males, in my
 Sense of the Passage, and as I know the Author
 himself intended) “ taught from their early Days,
 “ by proper Masters. the precise Meaning of all
 “ the Words they use. Mr. *Locke* grievously
 “ complains of our Neglect of studying our Mo-
 “ ther Tongue. But he lays the Fault at the
 “ wrong Door when he imputes this Neglect to
 “ the Masters of Latin Schools, and Tutors
 “ at the Universities. Nothing effectual can be
 “ done, without making that a distinct Branch of
 “ Education, and encouraging proper Masters to
 “ follow it as their sole Employment, in the same
 “ Way as the several Masters in the other Branch-
 “ es do. And certainly whether we consider the
 “ Difficulty of the Thing, or the great Ends
 “ which might be answered by it, the Masters in
 “ that Branch, ought to meet with as great Encou-
 “ ragement, as those in any other.” This last
 Assertion may require Illustration, as it flatly con-
 tradicts a common practical Maxim, *The cheapest is*
the most eligible. But here lies the Mistake. The
 Error is in the first Concoction. The Mischief is
 all in our first setting out.—When Men have un-
 successfully attempted and proved themselves un-
 qualified

qualified for every other Employment, their dernier Resource is to open a School; they announce it in the Papers; and by various Practices of low Cunning and Circumvention, work out a sorry Subsistence, building, as already observed, on the Credulity of the Public; but little aware of the Extent of any one Department of the Province they embark in. The Teaching of *English* appears the most obvious and practicable; for surely it is their Mother Tongue; they can *perhaps* write a legible Hand; possibly they can figure a little; and they can hum over the Psalter and Testament; and, may be, scramble through the first Chapter of St. *Matthew*, and the latter Part of the third of St. *Luke*, nay, gabble over the tenth Chapter of *Nehemiah*: that is capital Performance! But what say the Judicious? It is a Principle with them, that no Man can *read* what he does not perfectly understand: and there is a Truth easily and evidently deducible, that no Man can *teach* what he cannot himself read. Thus these unlicked Bear-leaders, utterly ignorant of all just Rules, with regard to the Art of Speaking or Pronunciation, can only attempt the written Alphabet, and to spell and put Syllables together in their vulgar Acceptation; consequently, their utmost Qualifications extending no farther than the mere Combination of Letters (and even in that, not one of a Thousand tolerably skilled) the Extent of their Instructions must there determine also. How extremely difficult it is to read well, and how little capable those are who assume the Office of Teaching, is manifestly proved in the Scarcity of good Readers any where to be met with. We hear People on all Hands liberal in their Censures, and exclaiming against the Practice; but whoever thinks of, or sets seriously about remedying the Evil 'till it is too late, and the Means utterly

terly beyond their Power ? It has been well observed by the ingenious Author above quoted, that
 “ Good public Reading or Speaking, is one of
 “ the rarest Qualities to be found, in a Country,
 “ where reading and speaking in Public, are more
 “ generally used, than in any other in the known
 “ World ; where the doing them well is a Matter
 “ of the utmost Importance to the State, and to
 “ Society ; and where Promotion, or Honour to
 “ Individuals, is sure to attend even a moderate
 “ Share of Merit in those Points.” He had well
 examined, and was Master of his Subject, and has
 treated it more comprehensively than was ever
 before attempted.* Supported (among others of no
 less Authority) by *Milton*, *Addison*, and that clear-
 sighted and penetrating Philosopher, *Locke*, he in-
 vestigates the Causes of our Failure in these Re-
 spects with the utmost Perspicuity and Precision ;
 and shews to Demonstration they all arise from the
 three following Sources.

• *First*, The Imperfection of the alphabetic Art,
 or Language of Books.

Second, The general Inadvertency, Prejudices,
 and Mismanagement of our Parents.

Third, (A Consequence of the former) The In-
 sufficiency of our Teachers, and the erroneous,
 ill-adapted Institutions to which we are subjected
 in early Years.

It is an undeniable and much to be lamented
 Truth, as all, who have ever taken a Book in
 Hand, have experienced, that the alphabetic or
 written Language, which should be in all Respects
 a precise

* See SHERIDAN'S BRITISH EDUCATION ; a Book well worth
 the careful Perusal of every judicious Parent ; also his Lectures be-
 fore mentioned. Both printed at the Expence of the Writer of the
 present Work, with a View to promote the Interests of Youth and
 the general Good of Society.

• See
 † The
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a precise Transcript of its Archetype, the Language spoken, is in a very imperfect State, and by no Means calculated to answer the Ends to which, in modern Practice, it has been converted, and for which, in its original Institution, it most certainly was never designed.* But, as there is little Probability of any Reformation suddenly to take Place, which would superinduce some very essential Changes in the typographic Art, and considerably affect the present Editions of our Books, it may be regarded as a Point, purely speculative, unnecessary here to insist upon. This Imperfection of the written Language, however renders the Art of Teaching by so much the more complicated, laborious and irksome; consequently, demands a greater Extent of Capacity and Abilities in the Instructor, as well as a greater Portion of Attention and Assiduity in the Learners; their Progress is by so much the more tedious and discouraging, and the Instances of Excellence inconceivably more rare; to say nothing of its pernicious Tendency in many other Respects.

In the second Place, it is not generally adverted to, though it be demonstrably true, that Parents themselves are the greatest Obstacles in the Way of their Childrens Improvement. A perfectly consistent Understanding between Parent and Preceptor is by no Means general;† on the contrary, there seems to exist a Kind of Warfare, supported by natural Affection on the one Part, and a Spirit of Rectitude on the other. Like Man and Wife, they ought mutually to assist and support their several Prerogatives,
and

* See Sheridan on Education, Lecture 1st.

† This is a Reproach of old Standing; Juvenal, though never a School-Master, bitterly inveighs against it, and many others before him. Is there good Sense and Virtue enough in these Times to give a Hope of Reformation?

and to draw both one Way for the Advantage of the common Cause. Yet a secret Jealousy between the Parties often frustrates their Hopes; and seldom can they bring themselves to an open and candid Explanation, till Matters have run too high, and an entire Rupture ensues. Thus, the poor Child is frequently cut short in the Crisis of his Struggles, and becomes the Victim of Humour and Caprice. It is a Circumstance discouraging and truly mortifying, to Masters, after they have been labouring for a Length of Time, and exercising all their Abilities, upon regular and well grounded Principles, to eradicate bad Habits in a Child, and to lay a proper and sure Foundation for his Advancement, to have him hurried off in a capricious Moment to another, without the least Suspicion or Intimation of a Cause for it; 'till, some Months, or, perhaps, Years afterwards, comes about from a different Quarter a prodigious Something alledged, which never in Reality had the smallest Shadow of Existence, yet has travelled abroad from Tea Table to Tea Table, with a thousand Aggravations. Thus a useful and estimable public Character falls a Sacrifice to private Pique and insidious unprovoked Resentment; while perhaps some ignorant and worthless Sycophant is building a Name upon his Shoulders, and reaping the Harvest of his Skill and Industry. These are the propitious Steps that sometimes lift your ignorant Understrappers to Notice; who, as their grand Patron, the Arch-deceiver at the Ear of Eve, 'squat like a Toad,'† ensnare unwary Minds, and, at meet Seasons, by artful Suggestions and ruinous Indulgences, poison the raw Imaginations of Children against their Superiours, and foment all their little Discontents, however causeless, trivial, or injurious.

Thus,

† See *Paradise Lost*, B. IV. v. 799, &c.

Thus, a wild Tartar, when he spies
 A Man that's handsome, good, and wise,
 Kills him; thence thinking to inherit
 His Wit, his Beauty, and his Merit.

Every Man is entitled to the Reward of his Deserts. But, what Security is the most distinguished Merit against Attacks like these? They not only injure the Individual; but, by a Scheme of universal Levelling, destroy all Emulation, and strike at the very Root of Education itself. Upon a Topic of this Consequence, I crave a few Moments longer Indulgence. Taking it for granted, the Parents have, on their Part, acquitted themselves properly at first setting off, and have been duly circumspect to find out, and place their Child under, a Man of undoubted Eminence and Repute: Taking, I say, these Premises for granted, we may suppose, notwithstanding, a Case by no Means unnatural or uncommon: The Child seems not to make a proportionable or satisfactory Progress. Is it the Fault of the Child, or of the Master? Or, is there, in Truth, any Thing culpable in either? Are you not, rather, yourself to be condemned, for forming unwarrantable Expectations, and precipitate Judgements? Or, if either be indeed faulty, is it not at least as reasonable, if not infinitely more so, to attribute it to the Child, who can have little or no Sense of the Consequences, as to the Master, who must be convinced his All is at Stake? But Reports are spread to the Prejudice of the Master: Was there ever yet a Man of Eminence without Enemies? Before you condemn, seriously ask yourselves, are you sure of the Facts? You believe them to be true? Upon what Authority? Upon what Conviction? It may not be amiss to go a little farther.—What Obligation, what particu-
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lar Acts of Friendship have I conferred upon this Man, who is daily exerting his Talents to advance my Child to Honour, and to render him wise and happy? An Authority I cannot dispute declares ‘*the Preceptor is in all Cases the Obliger.*’ I pay him the stipulated Fee, ’tis true,* but equitably considered, is that a sufficient, and adequate Recompence for the Loss of Health and every wordly Enjoyment, devoted, as he is, to an Avocation confessedly the most irksome and slavish in Life? Do I, as I ought, co-operate with, and forward his Endeavours in the Service of my Child, and that of the Public? Do I not, rather, in many Instances, render his Care abortive; and, to screen my own, or my Child’s, Deficiencies, illiberally attack his Reputation; which, to a Man of Sense and Spirit, is above the Price of Rubies, is dearer to him than Life? Do I not give Ear to every idle Suggestion, every impertinent Cavil, for which, Circumstances duly weighed, there can be no Foundation, and of which I may be convinced at the stated Examinations, or whenever else I choose to apply to him? He must (even from interested Views, if nothing else) be doing my Child all the Good in his Power; and, while he is promoting the Welfare and Happiness of mine, can I be mean enough and base enough, to heap irreparable Injuries on him, his Wife and Children, who never injured me? Shall I countenance the secret Machinations of Envy, Ignorance and ill Nature;

* This is here admitted for the Sake of Argument, rather than given as an unexceptionable Fact: The contrary is too frequently the Case: and, what is still more aggravating, Masters are generally abused, in Proportion as they are ill paid; and those, who never pay at all, are always their most violent and implacable Enemies.

Nature ; or indulge a malicious Jest, at the Expence of the Peace and Fortunes of a Man, that, both from Station and Education, I ought to treat with Candour, Respect, and Friendship ? There are many, I am satisfied, these Questions must give a Check to : And, were they attentively reduced to Practice, the rising Generation at least would speedily reap the Benefits.

All Children might be Scholars ; useful tho' not shining ; and most Children would be good ones, were they not prevented by us, *Children of larger Growth*, even, Truth still supports her Charge, our Parents themselves. Their Ideas of Education are frequently at Variance with Reason and Nature ; merely fortuitous, and rashly adopted. What Authors have they seriously examined, and compared, on the Subject ? What Experience is it possible they could have had ? The Qualifications for rearing Children are not intuitively furnished with their Births ; neither is it a Matter of Course, nor an Effect of Instinct. No Subject requires a greater Stretch of Thought, a closer Application, or a more thorough Acquaintance with Human Nature. Their excessive Eagerness to have their Children Scholars is in Fact the Reason, why so few of them turn out such. This Eagerness chiefly operates for the earliest Pledges of their Love ; and at the very Time, the nicest Delicacy, and most critical Discernment, is requisite to conduct them ; in their Infancy, and first Introduction to Learning. The SUPREME DIRECTOR has admirably suited the Faculties of the Soul to the various successive Exigences and operative Functions of the Body ; and, as we observe a gradual Maturation of the corporeal Powers, the mental, keeping Pace with them, advance most naturally in a similar Gradation.

Gradation. The Body, in its infant State, requires early and unremitting Care ; so does the Mind ; and as, to promote a wholesome and vigorous Growth, we administer to the Body with Delicacy and cautious Reserve, by which, in due Season, it ripens into Size, Strength, and Activity, so, with the like indefatigable Caution, Delicacy, and Judgement, should we, from the Beginning, nourish and conduct the infant Shoots of Reason, in patient Expectation of a happy and fruitful Maturity. Thus, tho' in all other Things, we observe Children advance by regular, and almost imperceptible Approaches, at once they must be Scholars, whether Nature consent to it or not. Reading is the immediate Object. No Allowances for Difference of Capacity ; no Consideration of what minute and various Preparation should precede an Undertaking of such complicated Difficulty.† But what is here meant by Reading ? If Children are acquainted with written Words, so as to acknowledge them at Sight, and give them a tolerably ready

† The Difficulty of reading, and teaching to read, is allowed by all People of Judgement and Reflection : but with others, less happy in those Particulars, it is not universally apprehended. Those who know no Difficulty, apprehend none ; and to Ignorance every Thing is easy. How often do we see Books put into a Child's Hand by Way of trying him, as the Phrase is, to the Style and Subject of which he is totally a Stranger ; yet, if he do not read it off at Sight, he is row-beaten and abused ; when possibly the very Apprehension of such illiberal Treatment, and his internal Struggle to make Sense out of what he cannot comprehend, are the sole Cause of his Failure. — It is affirmed on good Authority, that the young Gentleman, on whom the Town lately bestowed such distinguishing Marks of Approbation in the Part of CATO, tho' under very early Tuition, was not *permitted* to read till about eight Years of Age. His rapid Progress afterwards proves the Justice of the Theory ; yet it is not set down as a Rule for universal Practice without Exception ; Genius and Circumstances vary, and some are much earlier ripe than others. These Things should be attentively considered, and entirely submitted to the Discretion of the judicious Instructor

CRITO MINOR.

ready Utterance, they are accounted fine Readers ; that is the grand Desideratum ; and so much the most ignorant Pedagogues may easily atchieve, and the sooner, the more their acknowledged Merit ; but, the Truth is, most Children read, as it is called, by much *too soon* ; for they are hurried over the elementary Part, and read (bar the Solecism) before they can possibly understand. Here, then, is the first and chief Source of Vacancy of Countenance, Inanity of Tone, Poverty and Insignificance of Manner, and all the long et cetera of Defects so notoriously striking, in the ablest Proficients : and hence the tardy and unsatisfactory Progress in all their subsequent Learning.

The human Mind is caught with the Wonderful and Surprising ; especially, where it relates to Self : Of this Kind is the Parade of Infant Scholarship. To hear a little prattling Innocent, scarcely able to utter twenty Words intelligibly, and whose Power of Conception extends not to the just Import of the most simple Term, making its Way thro' a long-winded Paragraph, a difficult Chapter, or a Psalm fraught with divine Mysteries ; or, perhaps, hurrying over an abstruse Catechism, will warm a fond Parent's Bosom into Extasies ; and, on a superficial View, is, no Doubt, an Object of Complacency and grateful Curiosity. It is, however, a Gratification too flattering, too pregnant with dangerous Consequences, to be seriously wished. Roses have been taught to blow, and Fruits to ripen extravagantly out of the Course of Nature : they please the Eye, excite our Wonder ; but, the Essentials are wanting ; they have neither Substance, Smell, nor Flavour ; and by anticipating a few Months, the parent Tree suffers ; its Stamina is exhausted and destroyed. Nature is an Enemy to
these

these premature Births; she must be led, not driven; she is a coy Dame, freakish and humourfome; wears a thousand different Garbs, a thousand various Aspects; and requires a Length of Courtship, and painful Affiduity, to induce her to Compliance: But, she is abundantly grateful, and seldom fails to reward her Votaries, and crown their Labours with Success. Strange as it may appear, have we not heard People in advanced Years boasting, they read to Perfection, and as well as any one could or need to do, at the Age of four or five? What Ideas must they have of Reading? Confined indeed! And if, by this Standard, we estimate their Proficiency in other Branches, the Result will turn out, I fear, little to their Advantage, or indeed to the Honour of their Directors, who could tamely stand by and suffer them to squander away Time so fruitlessly.

This leads again to the Point set out with, that the Custom of indiscriminate Reading, and the general Use of Books, even exclusive of the Matter, is injurious to Virtue, destructive of all Principles of Truth and Morality, and subversive of real Knowledge. The Evil has taken too deep Root to be easily removed, and must daily encrease while our preposterous Methods of Instruction remain in Force. As Matters now stand, the Spirit of Enquiry, natural to Children, is suppressed, and totally obliterated. Groaning under the Threats and Severities of their Teachers, excited and kept alive by the eager Impatience of Parents, their Faculties are benumbed, and all their Senses bewildered: Ears have they, but they hear not; Eyes have they, but see not; Understanding have they, but conceive not. They learn Sounds, and to utter Words; but uninformed and destitute of Ideas, they are *Vox & preterea nihil*. This Fashion of
reading

reading without Attention, Thought or Reflection, is in some Sort congenial with their childish Levity ; 'tis easy, and grows into a Habit, which sticks by them for ever after. They read without Improvement, and, consequently, Application, for which they have no Relish, becomes burthensome. Words are current in very different Acceptations, Phrases are often extensively and indeterminately applied ; but tho' so various in their Import, and Application they are all equally slighted and skimmed over in the Reading. The first Idea that presents itself, however foreign or inadequate, is implicitly adopted, and of Course the Impressions on the Mind vague, extravagant, and incongruous. Thus Children, permitted to ramble at large, without any Rules to assist them, or having their Judgement perverted by such as are altogether false and ill-founded, are in a much worse State than if they never had any Acquaintance with Books ; instead of Knowledge, their Minds are puffed up with wild incoherent Notions, and abortive Conceptions. Here, without in the least forcing the Premisses, we see the Foundation of Error, and the primary Source of Confusion and Scepticism ; Bigotry arising in Church and State ; and Enthusiasm, Heresy, and Irreligion imputed to Men, perfectly innocent in their Intentions, and acting purely from Notions of Rectitude, but unable to see through the Mists of Error, or divest themselves of early Prejudice. Nor is this the Case in Matters of Speculation only ; it is contagious in all Degrees and Situations, and unperceived, is the grand Bias of all our Actions and Conduct thro' Life. Should any think this Reasoning carried too far, let them but a Moment reflect on the Force of Education, and narrowly watch

watch what passes, in their own Breasts, and the World about them, they may soon see Cause to alter their Opinion. Many other Arguments might be adduced, but at present these Hints may suffice to prove the Mischiefs arising from empirical Pretenders, and an absurd erroneous Practice.

It might be a difficult and perhaps an invidious Task to delineate precisely the Character of a good Master. It must however be allowed, he ought to be a Man of a clear and penetrating Head, a regulated Temper, and of an affable communicative Disposition, liberally educated, and perfectly versed in the Theory and Practice of what he undertakes to teach.† No Man can have clear Ideas of what he does not himself thoroughly comprehend, and proportioned to his Conceptions will be his Style of Instruction, clear or embarrassed. Varieties of Tempers and Capacities he must necessarily engage with, some ready, some slow; as various must be his Methods of Management, and he should know how critically to distinguish and adapt himself to all. Not only with different Persons, but very often with the same Persons differing from themselves, an apt Word, or a prompt and significant Allusion will have the Force of a thousand circumstantial Arguments. This also implies Genius as well as extensive Knowledge. So far in his Capacity of Instructor. As a Man, he may, not unfrequently,

† This is a Truth that admits of few Exceptions; however, Bunglers endeavour to establish a contrary Doctrine, and when they cannot hide their palpable Deficiencies, give out with great Effrontery, that tho' they cannot execute, they are perfect Masters of the Principles of Teaching. So have I heard many a wretched instrumental Dabbler endeavour to palliate his sorry Performance, by pretending to superior Knowledge in the Theory of Music.

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unfrequently, have Occasion to exercise his Philosophy, and if sometimes tickled with Praise, he is unconscious of deserving, he will have the Mortification of meeting Censure, Opposition, and Ingratitude where he most justly merited Approbation and Regard. † Nothing so common as to see Speculation at Variance with Propriety, and no where more so than in the very Points in Question, even with

† Teachers in every Department are singularly circumstanced. The best Masters, from ill inclined Boys, are sure to receive the worst Characters ; for their Discipline and Punctuality are too great Restraints for Idlers to submit to : And nothing but Warfare and perpetual Opposition subsists between them. 'Tis incumbent on the Master to curb the Extravagancies of his Pupils, and to combat their Passions, and that is sufficient Ground of Enmity and Resentment. Hence what underhand Practices ! What dirty Lies, and Calumnies have Birth ! With good Boys his Share of Fame is but partially acknowledged, and the slightest, imagined Failure, on his Part, is enough to expunge the Merit of Years of Labour and painful Anxiety. It would seem from the absurd Stories, so often industriously propagated, that Teachers were alike blind to their own Interest, and deaf to the Voice of Fame. A strange Position indeed, where those who have ever been judged capable of instructing or informing others, are concerned.—I once heard a Master of the first Eminence examine a Class of his Scholars ; his Lecture that Morning, which employed him full two Hours, extended only to the Explanation of a very short, and no Way abstruse Sentence, and was chiefly directed to two particular Boys ; but by no Means could he get them to comprehend it. This had been his Task, at the same Expence of Time and Labour, with these very Boys, every second Day for three Weeks ; and in like Manner on other Subjects, in Course, upwards of two Years successively, but to little Effect : for neither upon that, nor any other Subject, could he ever devise the Means of fixing their Attention to any good Purpose, though, in every Thing but their Books, they appeared smart and sensible : this he assured me was not a singular Case. He attempted again, and, in the Vexation of Disappointment, declared he must send them home, and that nothing but his particular Friendship, and great personal Respect for their Parents, could have prevented his doing it long before.—Just at that very Moment a Letter was put into his Hands : It was from the Mother of one of the Boys ; a very blunt and rude Accusation against the Master, charging him with Neglect of her Child, &c. whose Capacity and Cleverness she very roundly asserted and enlarged upon !—I shall never forget his Looks ! ! !

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with Men, in other Respects, wise and judicious. Such is the Force of Prejudice !

A Question here arises, the Discussion of which we shall partly extract from *Quintilian*, as he has amply considered the Merits of the Case ; which Circumstance alone proves it an Object of Moment.

Is a Child to be put immediately under the most excellent Master that can be found ? A very cogent Argument against it, is, that Men of Genius and Capacity are generally somewhat high in their Demands ; and it is indeed one Test of Ability, that they will not stoop to the mean Arts of Circumvention, and low Prices, to steal into Reputation. Yet, however, lewd Hirelings go about, and climb into the Fold, they are sure of Abettors : And parsimonious Spirits, never want Subterfuges to countenance their mistaken Oeconomy.† According to the Opinion and Practice of many, it is improper, or unnecessary, to put a Learner immediately under the most eminent Professor ; but
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† An opulent Citizen of Athens, applying to the Philosopher *Aristippus*, desired to know, what he should give him to instruct his Son ? ‘ A Thousand Drachmas ’ replied *Aristippus* (about 321. 5s. 10d. ster.) ‘ How ! ’ said the Athenian, ‘ I could purchase a ‘ Slave with that Money. ’ ‘ Do so, ’ said the Philosopher, ‘ and thou ‘ shalt have two ; ’ giving him to understand, that his Son would have the Manners and Vices of a Slave, if he did not bestow upon him a liberal Education.—*Ascham*, who was Queen *Elizabeth*’s Preceptor, has the following remarkable Passage, to the like Effect. ‘ Pity it is, ’ says he, ‘ that commonly more Care is had, yea, and ‘ that among Men deemed wise, to find out rather a cunning Man ‘ for their Horses, than a cunning Man for their Children. They ‘ say nay, in Word ; but they do so in Deed : for, to one they will ‘ gladly give a Stipend of two hundred Crowns by the Year, and ‘ loath to offer the other two hundred Shillings. God, that sitteth ‘ in Heaven, laugheth their Choice to Scorn, and rewardeth their ‘ Liberality accordingly ; for he suffereth them to have tame and ‘ well-ordered Horses, but wild and unfortunate Children ; and, ‘ therefore, in the End, they find more Pleasure in their Horses, ‘ than Comfort in their Children.’

that he should apply, for some Time, under those of inferiour Rank: as if, in forming a Child to Learning, a Master of moderate Parts is the most eligible, being more easy to be understood, and imitated, as well as less impatient in removing the knotty and difficult Parts of the Elements of Knowledge. On the contrary, it is of the last Importance to give a Child the earliest Tincture of whatever is most excellent in its Kind; for, from the very great Difficulty of discharging wrong Habits once imbibed, the Master who succeeds, has an accumulated Task, that of unteaching his Pupils what they had formerly been taught; a Matter of more Pains and Trouble, than that of instructing them from the beginning. On which Account, *Timotheus*, the celebrated Musician, required from the Scholars who begun with another Master, Fees, double what they paid, who entered first with himself.

They imagine an indifferent Master may do very well for Beginners: a vulgar and a gross Mistake! but this Oversight, however blameful, would be more excusable, did such Masters only teach *less* and not *worse*, than others. There is another Mistake, still more general, that Men of Erudition and Abilities will not descend to every Minuteness of Teaching; either because they think it derogatory to them, or that they are utterly incapable of it. But, I exclude from the Rank of Professors the Man who thinks any Part beneath his Attention; and, I affirm, the abler a Master is, the more capable he is of descending to it: In the first Place, because we must suppose the Man who excels, especially in Elocution, has most accurately attended to all the Means of acquiring Excellence. In the second Place, Method is of infinite Efficacy in Teaching; and the best Master always pursues the best

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Method.

Method. In the last Place, no Man, who is eminent in great Matters, can be supposed to be deficient in small ones; and, as such a Man must of Course be a man of Sense and Experience, he best knows how to adapt himself to all Capacities. In the various Branches of Eloquence, particularly, the Lessons of the most skilful Masters are the most intelligible and perspicuous; for Perspicuity is the chief Property of Eloquence; and the weaker a Man's Capacity is, the more he endeavours to recommend himself by stretching and racking it; which of Course, renders his Instructions by so much the more perplexed, puzzling, and obscure. I hold it for an absolute Certainty, that the Faults we daily observe are more owing to vicious Imitation, and bad Habits uncorrected, than either Want of Inclination or Ability. One of the Reasons for putting Children at first under the most excellent Professor, is, because such a Master, being best able to instruct his Pupils, his Manner of Speaking is most proper for Imitation; and whenever they commit an Errour, they are instantly set right; while an insufficient Pretender is apt to encourage them in what is faulty, and obliges his whole School to follow his wretched Opinion. Therefore, the Man ought to excell in Elocution, as well as in Morals, who undertakes this Profession; and, like *Homer's* Phoenix, should instruct his Pupil how to act, as well as how to speak.

The learned Dr. *Conyers Middleton*, speaking comparatively of *Cicero*, and the great Men now living, declares in Favour of the former, and that human Nature, in the virtuous and flourishing Times of *Athens* and *Rome*, appeared in a State of much higher Exaltation than at the present Day. But adds he, "I do not impute this to any Superiority of Parts, or Genius, peculiar to the Ancients; for human Nature has ever been the same in

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which
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all Ages, and Nations, and owes the Difference of its Improvements, to a Difference of Culture, and the Rewards proposed to its Industry : Where these are the most amply provided, there we shall always find the most numerous and shining Examples of human Perfection." This should awaken us to Industry, and excite our Emulation, if possible, to discover the Means, and tread in the same Steps, by which they arrived at Excellence. Let us now take a cursory Retrospect of the different Roads the virtuous Ancients, and we Moderns, have pursued in the Course of Cultivation. The Writer has discussed this Point, more at large in a Work entitled, *Practical Elocution, or the Art of Reading and Speaking in Public* ; † from whence, as sufficient to the present Purpose, the following Paragraph is transcribed.

“ Contrary to Reason, and the Example of all civilized Nations, nay even contrary to ourselves, in less momentous Cases, we are indiscreet and careless in the Choice of those we place about our Children. Was this the Practice of the Greeks and Romans, whose Languages are at this Day our chief Study, and whose Works the Admiration of all Mankind? No, they had Respect to the minutest Article of Pronunciation, even of the Nurses and Servants attending their Infants in the very Cradle ; not a Slave was suffered to approach them, who spoke not the native Language in its Purity. Kings, Consuls, Heroes, Philosophers, and Ladies of the first Distinction, engaged in the Education of Youth. Their Tutors were the prime of Mankind, and their Pupils comparatively became Gods. If the Remark hold, that our Characters are determined

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† First published a few Years ago, two numerous Editions of which speedily run out, and a third with considerable Improvements, is now in the Press, and nearly ready for Publication.

by our Company, the most pernicious of all Company is certainly a bad Tutor. Yet we commit our Children to the lowest and most disqualified Mercenaries: and not only their menial Attendants, but the Pedagogues who usurp the Name of Master, so rude and unpolished in their Dialect, so disgraced with a provincial Brogue, that were it not repugnant to common Sense, one might imagine THAT alone was their Recommendation. The Case is by no Means mended in the Substitution of Foreigners, generally the unhoused Adventures of some remote, obscure District; whose Qualifications are even below those of our own Bunglers, with the Super-Addition of itinerant Vanity, Impertinence, and national Prejudices. Hence French Taste, French Modes of Thinking, French Customs, French Schemes; hence the Decay of public Spirit, the Decline of ancient British Valour; and hence,—what is the natural Conclusion? O confound the rest! French Laws, French Government. Forgive me, great Genius of my dear native Soil, if, in the Fullness of filial Obligation, my Fears anticipate what Reason tells me shall be for Ages protracted; what Hope assures me shall never be accomplished.”

The Business of an Educator is to assist Nature, and to conduct as she points out the Way; this seems to imply of a tedious Process; but we are here recommending what *ought* to be the Practice, rather than what prudential Motives may induce a Teacher to pursue. For, tho’ I would strenuously advise Parents to place their Children under the best Masters, from the Beginning, I would as strenuously dissuade such Masters, from undertaking, the Task at that early Period. Many and irrefragable are the Reasons for the first; but, on the Part of the Master, the Consequences are much unpleasant and irksome Toil, a sorry Pittance of Reputation,

putation, Plenty of illiberal Censure ; and after all, what is the mighty Recompence ? He has to do with the Million, who form their Opinions more from Conjecture, than Judgement ; his Character, and Fortunes are at Stake : great Adventures on so precarious a Tenure !——To speak plainly, what Right have Parents to expect a Man should sacrifice Life and all its Enjoyments in the Service of their Children ; when, on their Parts, they do so little to promote it ? are Masters alone to bear the Burthen and the Heat of the Day ? are they alone to be the only Considerate, Generous, and Just ? the young ones themselves see not their own Interests ; their Passions, blind Guides ! are their sole Directors ; and they live in a State of Enmity with all who oppose them ; they submit but on Compulsion ; and their Gratitude is written on the Sands. The Character of Preceptor is second only to that of Parent, and ought to be held as sacred ; but, if those, whom Nature and filial Duty dispose them to Reverence, and prompt them to imitate, choose contemptible Instructors, or treat the best unguardedly, can it be imagined their Children will respect them, or benefit by their Instructions. Philosophers may complain, and stun us with Plans of Reformation ; the noblest Schemes, human Wisdom can devise, are but as sounding Brass, and a tinkling Cymbal, if Parents do not unite and co-operate to support them. Were all Masters in some Sort independent of their Profession, the Community would profit by it ; for then as their Risk would be less, they might, with greater Security and Confidence, consult the true Interest of their Pupils, and uniformly persevere in the right Path. Property is a good Barrier to Integrity, and preserves, as well as corrupts, the Freedom of Election. We read of Times, when virtuous Poverty could command Respect ; and of public Spirit, Proof to Ingratitude

and Obloquy : yet, why should we urge the fiery Ordeal? human Nature is fallible, and prone to Errour ; we know not ourselves ; but in Compassion to our Infirmities, we are taught to prefer this daily Petition, *lead us not into Temptation.*

From a Consciousness of the Justice of his Cause, a Writer may indulge some Latitude of Expression, and urge his Sentiments with Warmth ; That, with the Candid and Judicious, will plead his Apology : notwithstanding all, the Approbation, Gratitude, and Friendship of the generous Few, have irresistible Influence over a liberal Mind, and can reconcile it to the most discouraging Attempts.

This Point might be carried a great Deal farther ; and, for the Advantage of so public and important a Cause, it may be well not to stop here. But, not to incur the Imputation of Partiality or Self-interestedness, naturally enough in this Case, to be thrown out against a Professor, we beg Leave to produce the Opinion of *Juvenal* : † he was a Lawyer of great Virtue, Opulence, and Abilities ; and flourished in the weak and corrupt Administration of *Domitian* : This honest and judicious Writer, gives us a lamentable Picture of the then declining State and depraved Manners of the Romans : Among other Instances, that of Education was too glaring to be overlooked : Should it bear any Resemblance to the present Times, and tend, in the smallest Degree, to a Reformation, that will very sufficiently authorize the Introduction of the following Strictures from that judicious Satirist.

VEXATIONS numberless, thro' every State,
All learned Professions, all bright Talents wait.
But, Oh ! what Stock of Patience wants the Fool,
Who wastes his Time and Breath in teaching School ?
To hear the Babbling of untoward Boys,
Conning trite Forms, on Mischief bent, and Noise !
Sitting,

† See his Satires in an English Dress, by *Dryden* and others.

Sitting, or standing, still confin'd to roar
 In one dull Round the same Things o'er and o'er ;
 Prelecting still, enforcing and expounding ;
 Their unsusceptive Ears still all confounding :
 What Part of Speech, Declension, Number, Case,
 Mood, Tense, Voice, Person, Government and Place ?—
 Themes to discuss, Epistles to indite,
 Accounts to shine in, and with Grace to write ;
 The Worlds extensive Volume, old and new,
 With Scientific Mastery to view,
 Historic Lore, and Chronologic too ;
 Then to pronounce the various Works of Wit,
 With sound Discretion, and with Action fit ;
 All aim at these : but, at the Quarter Day,
 The Parent grumbles, and is loath to pay.
 Pay, Sir ! for what ? The Boy knows nothing more,
 The six Months past, than what he knew before :
 Taught, or untaught, Dunces are still the same ;
 Yet still the Master undergoes the Blame,
 Without Exception, tho' each single Boy
 In open School his utmost Care employ ;
 Tho' he, Day after Day, long Hours has try'd,
 With Shame to check, or stimulate with Pride ;
 Encourag'd, threaten'd, reason'd, sooth'd, caress'd,
 To rouse the latent Spark within his Breast ;
 Defeated and perplex'd, till his parch'd Tongue,
 In vain, with meer Fatigue has to his Palate clung.
 The murder'd Master cries, would Parents hear
 But half the Stuff that I am doom'd to bear,
 For that Revenge I'll quit the whole Arrear——
 But, if my friendly Counsel might be us'd,
 In Purse and Fame egregiously abus'd,
 Such barren Soil let not the Learned try ;
 But to more grateful Occupations fly :
 The meanest Trade, the Spade and Pick-Ax take,
 Rather the sweltering Hod your Option make.
 More to be envied, easier and more sure,
 The Drudge's Dole, who plies from Door to Door,
 Than his, who, counting on his hard earn'd Gains,
 Reaps such a sorry Harvest for his Pains.
 Music and Dancing lavishly are bought ;
 These Youth are long and sedulously taught ;
 But Sense and Learning deem'd not worth a Groat.†

Whate'er connects with Luxury and Shew,
 Largely our Prodigals on that bestow.
 Capacious Palaces, and Villas, grac'd
 With all the wild Extravagance of Taste ;
 Exoticks nurs'd with counterfeited Sun ;
 And whole Estates to Pleasure Gardens run ;
 Coursers of Blood, and matchless in the Race ;
 Train'd to the Turf, or destin'd to the Chace ;
 Expensive Services of curious Plate ;
 Suites of Domesticks ; Carriages of State ;
 And Troops of Duns denote them wise and great :
 But, tho' superb the Mansion be, or not,
 The Cook and Cellar never are forgot ;
 And, Naught to risk in serious Matters, here
 Talents and Breeding must be made appear ;
 In Scorn of Character, of Time, and Health,
 The Table groans with the Parade of Wealth :
 Here Rich, and Poor, of high and low Degree,
 Strain all alike, and scorn Oeconomy.
Claudius, to Fashion and his Taste a Dupe,
 Rags Half an Ox in a Turrene of Soup ;
 But more, if possible, Profusion shines
 In wild Variety of costly Wines :

Yet,

† It must however be acknowledged says, a late noble and judicious Writer, speaking of Teachers, that *low Prices*, have in them Something amazingly conciliatory, and bewitching ; they even supply the Absence of Merit, and upon Occasion like the Magician's Wand, tying up all our Faculties, render us deaf, blind and insensible to the most glaring Absurdities. Whoever sets out upon this Principle need give himself no Concern about those secondary Trifles, Learning and Capacity, they will never be examined into, he is sure of Recommendation and Success. But why should they be supposed ignorant, and incapable who relinquish the customary Dues, and are content with more moderate Emoluments ? In general we do not find Men apt to underrate their Abilities, and why of all People should Teachers pay themselves a Compliment so derogatory ? do they not by such Practices tacitly arraign their own Inabilities, and proclaim themselves destitute of the essential Qualifications which alone can properly recommend them to Notice, and Protection ? But Professors of the *liberal Sciences*, should be above all petty, mercenary Considerations ; leave them to grosser Souls. The munificent Public, who separately and collectively experience hourly the Blessings of their Services, cannot overlook them, but will, beyond Doubt, make suitable and grateful Returns ; gladden the Evening of Life, and render all Family Cares superfluous. What a Clog to Science ! What a Pity it is, O Teachers, you are not of Cameleon Race !

Yet, midst this wasteful Riot, there accrues
 A thrifty Pittance for *Quintillian's* Dues :
 For, to breed up the Heir to common Sense,
 Is ever more the Parents least Expence.
 From whence, then, comes *Quintillian's* vast Estate ?
 Because he was the Darling Son of Fate ;
 And, out of mere Caprice, Luck made him great. }
 Urge not in Precedent one single Man,
 As rare as a white Crow, or fable Swan ;
 Some friendly Stars exerted all their Power,
 And smiled propitious on his natal Hour ;
 To them, not Merit, his Success was due ;
 For Fortune never was to Merit true ;
 And they, who draw from Fortune's ample Source,
 Are good, and wise, and all Things else of Course :
 'Tis she that flings the Die ; and, as she flings,
 Of Kings makes Pedants, and of Pedants, Kings.

Most Masters execrate the barren Chair ;
 Like him who hang'd himself, thro' mere Despair
 And Poverty ; or, him, whom *Caius* sent,
 For Liberty of Speech, to Banishment.
 Even *Socrates*,† ungrateful Athens sees
 In Want, and sentenc'd by unjust Decrees.

In Peace, ye Shades of our Forefathers, rest ;
 No heavy Earth your sacred Bones molest :
 Eternal Spring, and rising Flowers adorn
 The Relicks of each venerable Urn,
 Who pious Reverence their Preceptors paid,
 As Parents honour'd, and as Gods obey'd.
Achilles, grown in Stature, feared the Rod,
 And stood corrected at the Centaur's Nod ;
 In useful Learning did his Years employ,
 And promised all the Hero in the Boy.

The Scene's much altered in our modern Schools ; }
 For, blind the Parent, every Tony† rules ; }
 And Masters but mere Cyphers prove and Tools. }

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† *Socrates*, the most exalted Character Antiquity, and perhaps human Nature has to boast of, taught at Athens, but his Virtue proved his Destruction, and being condemned to die by Poison, he wanted wherewithal to pay for the Juice of Hemlock he was to drink, and was obliged to apply to one of his Friends, for Money to defray the Expence of that, and discharge the Jailor's Fees.

† See, *She Stoops to Conquer*, a Comedy by *Goldsmith* ; A modern Allusion, and a recent Fact are here substituted, in Place of those in the Original, to the same Purport, but at this Day rather obsolete.

Young Sulky, by his Tutor, once reprov'd,
 Swell'd with Revenge, and vow'd he'd be remov'd :
 And, lo ! a Miracle, to make it good,
 A Bottle of red Ink is turn'd to Blood ;
 He smears his Shirt, and Abigail, his Friend,
 Alarms Mama ; and so he gains his End :
 And every tattling Gossip thro' the Nation
 Brands the fell Tyrant's Name, and blasts his Reputation.

Go ask what Fruit *Palemon's* Pains produce ;
 And how he's paid ? Why amply—in Abuse :
 And, tho' approv'd his Care, confess'd his Toil,
 They hardly claim one supercilious Smile :
 Some ten Days over, or perchance a Score,
 He's pass'd unnotic'd, and is known no more.
 As to his Profits, tho' confin'd and bare,
 Yet even of those the Ushers must have Share :
 Besides, the Rents and Servants must be paid ;
 And thus of little still a Less is made.
 Yet, in the Bargain, every sly Device
 Is try'd, to screw out Something of the stated Price :
 And, after chaffering, as with Tradesmen, still,
 Dear generous Souls, they tax the Quarter's Bill :
 If not contented, take your Bill away ;
 Commence your Suit, and try the Law's Delay ;
 Or, acquiescing to avoid the Suit,
 They bleed your Purse and Character to boot.
 But who the Dues curtail, and thus protract,
 Most from the abject Pedagogue exact.
 Be sure you perfect him, in Grammar Rules,
 And all the best Historians read in Schools,
 The Authors, every Poet to a Hair ;
 I, as your own, commit him to your Care ;
 Your daily Pains beseech you to employ,
 To form the future Conduct of my Boy,
 And work him, like a waxen Babe, with Art,
 To perfect Symmetry in every Part ;
 His Principles and Morals strictly guide ;
 Spare no Expence, but all his Wants provide :
 He always shew'd a generous docile Spirit ;
 Is tender, gentle, and you'll find has Merit.
 Be, Sir, his better Parent ; and beware
 No Improproprieties his Health impair.
 This be your Task—and, literally pursu'd,
 The great Reward is—*Black Ingratitude.*

As to the Methods pursued in our Education.—

The learned and Reverend Mr. *Spence*, in his *Poly-metis*, recites a plain and genuine State of the Question? We shall transcribe his Words; for what could be more pertinent or of greater Authority? That capital and judicious Work, being rather expensive, comes not within the Compass of every Body, the Passage will, therefore, to many have the Recommendation of Novelty.

“ I have long, he tells us, suspected, that the Method of Education, which is followed now, and has been followed for so many Ages, in our Schools, is chiefly founded on a Mistake. What I have to say on this Head, may seem perhaps very conjectural to you; however I will give it you, such as it is. The School Education among the Romans of old, aimed no farther than at two Languages; and each of these, a living Language. Their own; for Conversation, for Reading, and for Speaking in Public: And Greek, that of their nearest Neighbours; and of Neighbours too, who had been for some Time in the chief Possession of the Arts and Sciences. In teaching their own Language, the Romans made use chiefly of their Poets; and with very good Reason: for the Thing to be taught at first was the right Pronunciation, and how could they fix the proper Tones of the Words, and the true Quantities of their Syllables, but from the Works of their Poets? When the Romans had advanced their Conquests pretty far in our Island, our Ancestors, (wiser, perhaps, in this than we may be) fell with a surprising Readiness into the Customs of the Conquerors; studied their Language; and, probably adopted their Method of School Education: for they had scarcely before any common Schools of their own. It might be Right enough then to comply with the
Politics

Politics of *Agricola*; and to be as ready to learn the Customs of the Romans, as they were to teach them: And, indeed, while the Roman Dominion lasted here, the most prudent of the Old Britons were probably the most earnest Students of their Times. It was then politic to study Latin, and Greek; Latin, as necessary to enable them to converse with their Masters; and Greek, as a Language, so much in Vogue with the same. Without the former, at least, they could not well make their Court to the Conquerors; nor get themselves advanced to any Post of Credit in their own Country. It was this, I imagine, which made the Roman Method of Education take so much among us: And, the introducing, and following of it for some Time, was as prudent as it was necessary. But after the Romans found it not worth the while to maintain their Conquests in this Island, and at last quite deserted it, the Britons of that Age might be as wrong in continuing their Method of Education, as those of the former were in receiving it. However, as it was then in Possession, and had been for three or four Centuries, it seems to have been continued without considering that there were not the same Reasons for it; and so to have been handed on, without any considerable Interruptions, quite down to our Days. All this while, tho' the Custom has so much Antiquity to plead for it, and has been preserved with much Uniformity for so many Ages, I know not whether we are obliged to our Ancestors for handing it down to us so regularly or not. Might not one very fairly ask some difficult Questions in relation to it? Would it not have been better for us, when we are young, to be instructed thoroughly in our own Language, than in any dead Languages whatever? Is a Minister now to preach, or a Lawyer

Lawyer to plead, or a Gentleman in Parliament to speak in Latin? Yet, in our Schools, we are to this Day instructed to write Themes, and to make Orations, in the Language of the Romans; with almost a total Neglect of that, which I think is the most necessary for us, not only in Conversation, but in almost all the Business of Life. This it is that has made me often think, that the School Education in Use at present among us is founded on a Blunder: Such a Sort of Blunder, for Instance, as that of the Roman-Catholics, in continuing the Use of the Latin Tongue in all their publick Devotions; for so many Ages, since that Language has ceased to be generally understood among them. But granting that there were no such Mistake in the present Case; and supposing, that the very wisest Aim for our School Education now, is that which is so generally in Fashion; I should still be apt to imagine, that we are very wrong in the Methods most usually taken to pursue the End which is proposed. If the general Designs of our Schools should be that of teaching us to understand, what the Latin and Greek Authors have said in their Writings, why then are we led so much into the Shades, that the modern Commentators have cast around them? — Why are we so often obliged to fix hundreds of their Lines in Order, one after another, in our Heads; and taught to repeat whole Books of Homer and Virgil, by Rote? — Why are we plunged so much oftner in the Works of the ancient Poets, than in those of their Historians? — And why is every Boy, set to write Things, that are called Latin Verses; and obliged to endeavour at becoming a Poet, in a foreign Tongue? — Why must we in some Schools be taught to speak, and in all be obliged to write, in Languages that have been dead for so many Centuries? — And, why must all the Youth at our best Schools (how-

ever

ever different their Geniuses are, or whatever they are designed for in Life) be all instructed in the very same Things, and pretty nearly in the very same Track?

“ I don’t mean by this, that the Classics should be wholly given up; but rather that our own Language should not be given up for them: And, indeed that the Study of them need not be so universal. They are, I should think, one of the finest Amusements for a Gentleman, that can be; and may become very useful to Divines, Philosophers, Historians, Antiquarians, Poets, Sculptors and Painters; but why should all those too be led into the Studies who are meant for the more busy Offices of Life; and who will probably have very little Time, either for Study or Amusement? I believe any Body would own it to be very absurd, if every Child that went to School, was to be obliged to study Navigation: And yet, I will venture to say, that this would not be near so absurd (in several Countries, and in our own in particular) as the endeavouring to make every Boy that comes to School, a Classic Scholar and a Latin Poet.”——

IN the Case of Boys, few, very few are so hardy, or so ignorant as to deny the Advantages of a good Education; however their Practice may imply the contrary. The Contest is not about the Thing, but the Means of accomplishing it; and in this, as in many other Instances, ’tis notoriously evident, Custom prevails in the Face of Propriety. But by what Principle of Philosophy? by what Rule of Argument? by what Maxim of common Sense shall we reconcile our utter Neglect of the Fair Sex, that other estimable Half of the Species, in this Particular? The imperious Lords of the Creation arrogate a Superiority of Intellect, and pride themselves, above Measure, on the supposed

posed mental Distinctions derived to them from Nature; yet what Care! what Pains! what Assiduity! and what Length of Years! are requisite to mold them into Form! and break the restive Savage into Man! after all, how often are the most consummate Abilities in that Way found unequal to the Task! how often our Labours frustrated and thrown away upon a sterile and ungrateful Soil! yet we persevere, and by Perseverance, if nothing more, a Habit of Attention and Application is acquired, productive of infinite Advantages. If the female Mind be indeed less happily endowed by Nature, stands it not the more in Need of Assistance? If inferior in intrinsic Perfection, does it not the more require Cultivation? If constitutionally more feeble and infirm, is there not the greater Occasion for Support?—But Women are not to act on the great Theatre of the World like Men. They move in a Sphere more domestic and confined—All this is admitted—They are not to wield the huge Machine of Government; they are neither to be Privy-Counsellors, Senators, Bishops, Judges, Lawyers, Aldermen, nor Common-council-men: they are as little fitted to brave the Seas as Admirals, Captains, or Mariners; nor are they formed to lead Thousands of their Fellow-Creatures into Fields of Blood and Slaughter, to abet the flagitious Schemes of Ambition, or pamper the detestable Purposes of Tyranny. But does it thence follow they stand precluded from the Privilege of being rational Creatures? Is there no desirable Intermedium between a Book-worm and an Ignoramus? All Ranks and Stations of Men, one Time or other, associate with them; they are the delightful Asylum, the Bosom-Friends, and ordained meet Helps to all. The very End of their Creation was for our Happiness, to sweeten our Labours,

bours, to alleviate our Cares, to mitigate our Anxieties and our Pains, and to smooth, by the Delicacy of their Manners, and the Charms of their Conversation, the rugged and thorny Paths of Life. Our Hours of Leisure are their natural Property; and the Conduct of our infant Years, united with our domestic Concerns, their indisputable Prerogative. Let Cynics bury themselves in the Gloom of their own Importance, and Ascetics, in their brain-sick Zeal, pervert the benevolent Purposes of Creation, the Author of Nature was wise, and knew, *it was not good for Man to be alone*. But how is this amiable Creature informed, how fitted to shine, nay to appear with common Propriety in such interesting Situations? Our earliest Attempts seem altogether calculated to viciate their Minds, and to implant a Predilection for every Kind of Folly, Vanity, and Trifling. Nature, left wholly to herself, would be a much better Guide than what we erroneously substitute in her Place. We avowedly breed them up in Ignorance, and then unjustly and ungenerously accuse and reproach them for the Want of Understanding. Yet the Pains many of them afterwards take to acquire Knowledge and supply the Defects of Education, is a Proof both of their Inclination and Capacity; when, to the Shame of our Sex! send a Man into the World illiterate and ignorant, he sinks under the Load, and never emerges. Allured by the superiour Beauty of their Persons, we view them with Desire; we pay our Court to them; this is Nature: in our Addresses we make them Angels, Goddesses, and supreme Disposers of Life and Death; we swear, and are believed. But a Picture can but please as a Picture. Their Faces grow familiar; their Charms inanimate; their Conversation the same; it dwindles into mere common-place

mon-place Chit-chat ; it wants Sense and Variety, and soon becomes insipid and tiresome ; they are laughed at ; avoided ; forsaken. Such is the modern Style of Sentiment and Intercourse between the Sexes—Thus Women, in every Respect, are Sufferers, though in Fact without Blame. Reflect a Moment, ye hasty superficial Censurers. How came *you* possessed of your Superiority ? from Nature ; O, no ! you enjoyed every Opportunity of Assistance and Improvement in its full Latitude, which they are studiously denied. Afford them the like Opportunities, and then pass your Sentence.—How now ! O ! What disturbs you—O LORD ! a *learned* Lady ! So impertinent ! so conceited ! so full of herself ! Nobody else can put in a Word ! she is dreadful ! intolerable ! Heaven defend us from a *learned* Lady !—And what, grave Sirs, are your *own* imputed *Scholars* ? Infinitely worse. Fero-cious ! overbearing ! assuming ! ostentatious ! self-opinionated ! and every Way insufferably disagree-able ! a similar Character in both Sexes ; a Pedant is a Pedant, be it Male or Female : nor confined to Books only ; there are Pedants of all Complexions ; in Music, in Painting, in Dancing : Pedants in Politics, in the Stable, and in the Field : there are even Pe-dants in Politeness. * 'Tis the Affectation of Ap-pearance, not Learning or Knowledge, that makes us disagreeable, no Matter which the Sex, or what the Profession. But to return : This Dread of a *learned* Lady, be it real or affected, is, in Truth, a Symptom of conscious Imbecility ; it proceeds from low contracted Prejudices, and the consequential Reasoning, grounded upon assumed and partial Principles, is neither just nor rational.

By

* Your BEAU is a mungrel Species of Animal, neither one Thing nor another, as exotic as your mere Horse Jockey, too con-temptible to animadvert upon.

By *Learning* and *Learned*, these high Advocates for scientific Monopoly always tacitly understand, and confine themselves to, the Knowledge of Languages, and, thence, confounding the Means with the End, illogically conclude, that Women should not be in *any* Respect taught, or permitted to reason or judge for themselves. Your *Literati* might be attacked in their Fastnesses, and the Nakedness of the Land discovered. Shocking must it be! to find concealed under that *Name*, that *Phantasm* of Erudition, nothing but a Chaos of ill-formed, indigested Notions, rude distempered Passions, and unimportant and barren Theory; the goodly Fruits of an eight or ten Years Flagellation, in the Pursuit of two dead Languages no where spoken, and by few (and those esteemed Adepts too) half understood. This is not enforced contemptuously, or to depreciate the Knowledge of Latin or Greek; but, representing Truth as it really is, to check the Petulance and Ostentation of vain Sciologists, who shelter themselves under those venerable Names, devoid of other Merit. Men of liberal Professions cannot dispense with those Languages; and, introduced as they always should be, and considered only as in a Degree subservient to nobler Pursuits, they are fine Points † of Accomplishment in a Gentleman's Education. It is the Custom of Smattering we here complain of, that is the Absurdity, that is the Grievance, the grand Obstruction

† The Time of putting a Child to the Latin School, should not be determined by his *Years*, but by his Abilities, and the Manner he is fitted for it: and to this End he should stand an Examination, as for his Admission into the University, and not be received 'till properly prepared. Such a Procedure would soon alter the Face of Things, and bring about an entire Revolution. The Professors of the learned Tongues would reap both Pleasure and Profit by the Change: real Erudition would more extensively flourish, and Mankind in general have Reason to rejoice.

Obstruction to real Learning and useful Knowledge,
whether in Man or Woman.

A *little Latin* † is a dangerous Thing ;
Drink deep, or touch not the *Pierian* Spring :
'There shallow Draughts intoxicate the Brain,
But drinking largely, sobers us again. POPE.

Yielding to the Men, therefore, entire Possession of the Languages, and most cordially admitting they would be as useless to the Ladies, as they now are to many of themselves, yet the Fair Sex, it is still affirmed, are injuriously treated as they are usually brought up. Experience proves, they are capable of very extensive Instruction, perfectly compatible with the Character of the Sex, and ought, if we consult or regard our own Happiness, over which they have such Influence, to have their mental Faculties attended to, and diligently cultivated from the earliest Dawn of Reason. Thus Knowledge, supported by Virtue, and every concomitant amiable Quality, will become a Habit, not a Constraint, and, being always disposed and accustomed to think and act correctly, their Conduct through Life will be uniform and proper. Their Understanding will seem, as it were, an Impulse of Nature, and nothing but what is just, pleasing, and desirable, can possibly result from it.

If Women be sometimes superficial, troublesome, and impertinent, with an ill time Parade of Learning, are not the learned Witlings of our own Sex the same ? and 'tis certainly more tolerable in them than in Men, since it comes better recommended

† A little *Learning* is the original Reading ; but, as the Phrases are used synonymously, the Writer probably preferred a *little Latin*, being a customary Expression, and more directly to his Purpose.

mended with the superior Advantage of Delicacy, Imagination, Beauty, and Vivacity. Is it not more pleasing from a pretty Mouth, to hear a Mixture of good Sense and Nonsense, than Nonsense altogether. Shallow Streams are ever noisy, the mighty River, intense and deep, glides smooth and silent on. This is applicable alike to both Sexes. There are no Colleges, or Academies, no established System of Instruction for Ladies; they pick up the little Knowledge they have mostly at Random, and in an unconnected Manner, as Chance or Opportunity throws Books in their Way. This unconnected Manner of reading consequently deranges their Ideas and produces Incoherence of Judgement and Opinion. It lies upon us to remedy the Defect: The Fault is chargeable on the Manner, not the Thing.

The present Style of educating Daughters is altogether mechanical; and either from Misconduct, or utter Neglect in early Days, rendered ten Times more imperfect, troublesome, and expensive, than it might be. Without Idea, without Sentiment, just at the Moment they are introduced into the Circle of Dissipation, all at once, the French Master, the Music Master, the Drawing Master, the Dancing Master, the Writing Master, &c. &c. &c. are poured in upon them. The accumulated Expence is indisputably a serious Object; the first Rudiments of every Thing are unpleasant; their Amusements possess their Minds; they hurry from Master to Master; attain little; comprehend less; and are disgusted with all: so contract whimsical, desultory Habits, and can never settle to any Thing as they ought. This is the true Cause, and not Want of Capacity either in Teacher or Pupil, that we see so few make any Proficiency, and why good Masters are so frequently changed, railed
against,

against, and dishonoured. And happy would it prove for the other Sex, if the same Observation was not equally applicable on their Part also. Hence with other Evils, we may deduce the Depravity of Taste, and the low and imperfect State of the Arts among us.

It has been observed of all Ages and Nations, that the State of the Arts is a sure Criterion of the Character of the People; and, *vice versa*, that the national Character is a certain Indication of the State and Condition of the Arts. Education determines both. The rambling imperfect Method in which that is prosecuted, we see, influences our Judgements in all Situations. Without Study we commence Masters; without Sentiment we set up for Taste; without Knowledge we presume to be Connoisseurs; and with the wonderful Acquisition of a few technical Phrases, and common-place Remarks, picked up at Random, or retailed from others, no wiser than ourselves, we grow learned and decisive on every Subject. Thus, rashly and indiscriminately, flying at all before us, we bulk out Censure by the Gross, but distribute Praise by Scruples. We admire and search after every Bauble of foreign Extraction, with an Avidity of Politeness bordering upon Frenzy; and, in the same Spirit, despise every Thing of our own Growth. While Foreigners, more wise, but less complaisant, paying a just and laudable Respect to themselves, establish their Fortunes on our Imagination, and make a Property of our Folly. Our *Ciceroni* and our *Virtú* daily expend vast Sums, and load themselves with Articles of Elegancy and Fancy, in the Shops of Italy and France, passing for the native Produce of those Countries, but actually imported from England; the Production of *Birmingham*, *Sheffield*, *Worcester*, and other manufacturing Towns at Home; which had there lain a Dreg,
unnoticed

unnoticed and without Purchasers.—Genius has often shewed itself in this poor, despised Country of Ireland ; has made noble Efforts to expand, and would have produced Fruit in due Season ; but it was nipped in the Bud, and stinted in its Growth, 'till transplanted into a warmer Climate, and more indulgent Soil, it proved its genuine Original, and there grew up, and flourished.—“ But pass we this unpleasing Image by.”

The recital of a recent Fact, which may illustrate the foregoing Part of this Paragraph, and shew our ridiculous Affectation, and Malady of Taste, in its true Light, may not be here altogether impertinent.—A Lady lately went on Board an India Ship in the Harbour, homeward bound, and expended all her Money upon the pretty Trifles usually brought over by the Officers and Seamen ; shortly after she replenished her Purse, and repeated her Visit ; in the Interim, her Factor, the Mate, had been on Shore, and bought a Six-penny Stick of Pomatum for his Hair ; it caught the Lady's Eye, as it lay in the Cabin, accidentally wrapt up in India Paper ; taking it for an outlandish Production, she eagerly demanded the Price. Our good-natur'd Tar, perceived her Mistake, and too well bred to undeceive her, rated it at the moderate Sum of Ten Shillings, which she instantly threw down, and went away *immensely* happy in her Purchase.—This little Narration has its Moral, and needs no Comment.

To these Strictures, on the early Neglects and Oversights in the Education of Daughters, it may be objected, that the Dancing Master is an Exception. He, it is presumed, in the contrary Extreme, is prematurely called in, by which, too frequently, the very Intention is finally defeated. His Precepts
and

and Manœuvres * to the tender, unenlightened Conceptions of Infants, can have little Meaning or Connection. Hence their Imitations are uncouth ; their Deportment mere Formality ; and, consequently, abstracted from our Prejudices towards them, utterly void of Grace. They have neither Strength nor Form to give Dignity to his Attitudes, or execute them with Precision. Length of Time and Practice, 'tis true, will produce Agility and Expertness ; but they will become insipid Mannerists in Execution, and, in Point of Elegance, settle into an insipid, spiritless, uninteresting Mediocrity, which they can never get beyond.

A few singular Exceptions are of no Force against a general Truth, nor are we competent Judges in the Case ; we are under the Influence of false Taste, and our Judgement is perverted by Custom. Practice is universally erroneous, of Course in a State of Imperfection ; we have therefore no Criterion, no Standard to judge by.—The completest Dancer I ever saw, and so acknowledged by all Judges, was, exclusive of her personal Advantages, one of the best informed and most intelligent Females I ever conversed with. What was esteemed Elegance in others might be called Machinery ; in her it appeared an Emanation of the Mind, congenial with her Nature ; an individual Soul seemed to have Charge of every Movement ; which, superior to Art, and unconscious of Design, transfused throughout her whole Deportment the nameless Decencies and Elegance of her Understanding. This amiable Creature saw her fourteenth Year before she ever saw a Dancing Master, she was susceptible, tractable and attentive ; whatever was proposed she applied to in Earnest, and attempted with her utmost Address to execute ; she supported

* This chiefly respects grave Dances ; those of a comic Nature may be successfully practised as a methodized Exercise to keep them erect, and set them firm upon their Limbs.

ported it with Spirit and Perseverance, and pursued it with Inclination and good Will. Herein consists the mighty Secret and Knack of Learning, and this is the high and only Road to Perfection. What a happy Example for a Pair of beauteous younger Sisters! How great their Sense and Merit who could make a proper Use of it, harmonizing in Mind as well as Person, to constitute the GRACES.

The Foundation of all Elegance is ultimately in the Mind, and ought to be there implanted, and first assiduously cultivated, by all who would arrive at any Degree of true Elegance. This was well known to the Romans of old; they availed themselves of it in Practice, and our quick-sighted Neighbours the French wisely tread in their Steps. In personal Charms our fair Countrywomen are acknowledged inferior to none, if not superior to all. Yet, in Agreeableness, and in every rational Qualification, 'tis asserted, the Ladies of the Continent are conspicuously pre eminent. We are not ashamed to imitate their Follies; let us not blush to adopt their Perfections, though we have not, in both Cases, equal Opportunities of drawing from the Life. Strangers see them only, as it were, in Masquerade, tricked out in all their Airs and Impertinences, for public Exhibition; to get Admission to their private and more rational Parties, is an Affair of more Difficulty than is generally understood. Sometimes such Parties are occasionally made, in Compliment to particular Personages, but then consist of a heterogeneous Mixture of Characters, very different from what they enjoy among themselves. We boast of a more profound Skill in the Mysteries and Labyrinths of the Sciences: they are happier in familiarizing and making them more known and more useful to the World. With them, it is neither esteemed pedantic nor unfashionable to blend Philosophy with Amusement;
and

and Wit and Science are seen united Hand in Hand ; that too in the Company of *Ladies*, who bear a sensible Part in those Conversations, and enter into all the Spirit of them. This Taste is truly *Attic* ; they have no Need of Recourse to the Bottle, or the Barbarisms of the Stable ; and though they prescribe in all Matters of Dress and Decoration, they leave to their Neighbours the improving Discussions of Caps, Handkerchiefs, and Ruffles : Theirs is “ the Feast of Reason, and the Flow of Soul.” Men are mistaken who imagine Women are to be entertained only with Trifles ; and they justly hold him in secret Contempt who pays them so ill a Compliment. In the Name of all that is good and sensible ! let us throw off this Tyranny of Custom, and give the Minds of our Females a more liberal and proper Cast. Along with the common Qualifications of the Pen and the Needle, they might, with Ease and Pleasure to themselves, be led through a regular Course of the *Belles Lettres*, such as Geography, Chronology, History, &c. particularly they ought to be perfected in that rare and useful Accomplishment, the Knowledge of their native Language ; to feel it in all its Force, and comprehend it in all its Beauties ; to write it with Correctness, Purity, and Elegance ; and to read and speak it with all that consummate Delicacy, Propriety, and Grace of which they are confessedly capable : Their Minds thus enlarged and qualified for receiving and communicating the highest and most refined Pleasures of rational and social Intercourse, what a noble ! what an intrinsically valuable Addition would it make to the Catalogue of their other Perfections ! *

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Thus,

* Whoever casts his Eye over the List of young Ladies prefixed to this Work, may find abundant Testimony of this Truth ; there may he contemplate consummate Beauty without Affectation, good Sense

Thus, while Gentlemen enjoy the Treasures of *Homer, Sophocles, Thucydides, Demosthenes, Xenophon, Virgil, Horace, Cicero, Quintilian, Terence, Livy, Tacitus, Sallust, &c. &c.* in the Originals; the Ladies may resort to the same Stores, imbibe the same Sentiments, form and improve their Taste upon the same Principles, and collect whatever is most valuable in those admired Ancients from *Dryden, Pope, Francis, Leland, Smollet, Franklin, West, Gordon, Guthrie, Spense, &c. &c. &c.*

The last mentioned Gentleman is not indeed properly ranked in the Number of Translators. He is an eminent Divine, of uncommon critical Penetration and Skill in the Classics, as well as the polite Arts; and, has done more to illustrate the Works of the Ancients, than, perhaps, any other Writer living. The Author of this Sketch is aware he has here given an Open to his Opponents, but he is supported by an Authority, whose perfect Knowledge of the Originals none will dispute, very few can pretend to equal, and whose Taste has never yet been controverted. The very learned Mr. *Spense*, last mentioned: He declares, in the Course of his excellent Book, entitled *Polymetis*, before cited, his Sentiments, expressly to the Point: His Words are these. “ When Mr. *Pope*, a few Years ago, published his Imitations of several of the “ Satires and Epistles of *Horace*, I immediately “ saw a Connexion and Chain of Thinking in “ them, which, tho’ I had read over the Originals, “ (some of them perhaps a hundred Times) I “ had

Sense without Vanity, and, without Ostentation, improved Understanding. Perhaps a more charming Constellation of female Perfection nowhere exists. But still more to the Honour of our amiable young Countrywomen, Beauty here is not a Cause of Rivalship; their Minds are above the Meanness of Envy; a sisterly Affection mutually inspires them; and they are ever happy in each other’s Commendations—The true Spirit of this gallant Nation, which abounds in native Virtues; the Vices found among us are as yet comparatively few, and all of foreign Importation.

“ ‘had never regarded or suspected before.’ I was
 “ surprized, in almost each of those Pieces,
 “ with the new Lights and Beauties that struck
 “ me all at once. I compared the Copies with the
 “ Originals, and found that *Pope* and *Horace* were
 “ much the same : I mean as to the true Spirit,
 “ the Connexions, and their Way of Thinking.
 “ I then began to reflect, ‘how I came not to see
 “ that in *Horace* before, which I now saw so plain-
 “ ly in Mr. *Pope*’s Copies from him ; and the only
 “ way I could find to account for it was, that I had
 “ at first been used to study each of those Poems
 “ in the Original by Piece-meal ; that I had been
 “ drawn off every other Instant from what *Horace*
 “ said, to what he did not say, and very often to
 “ what was not at all to his Purpose. That this
 “ false and broken Impression of *Horace*’s Thoughts
 “ (taken in at a Time when the Mind receives
 “ Impressions most easily, and retains them most
 “ firmly) had given me a false Idea of his Manner
 “ of Thinking in general, and had prevented me
 “ from seeing those Pieces of his in particular, in
 “ a right Light, ’till those entire Pictures of his
 “ Thoughts were set before my Eyes by a third
 “ Person, who, by the Way, was himself, perhaps
 “ the better enabled to conceive *Horace* so clearly
 “ and fully as he has done, by his not having taken
 “ his first Impressions of that Poet, in the Manner
 “ we usually do, at Schools.”—A Declaration, so
 candid and explicit, from the Pen of so excellent a
 Judge, is Demonstration to the Senses. It is in
 Truth, so pointed and full, that on a second reading,
 it might induce a Conviction that your boasted
 Scholars have *not* those Advantages from the Lan-
 guages they *pretend* ; that they are also destitute of
 several other Branches neglected in the Pursuit of
 Latin and Greek, and that not only Ladies, but
 even the greater Number of Boys, who waste

much precious Time in Learning those Tongues, to no Purpose, might be much *better* informed, and more thoroughly acquainted with the essential Beauties and Excellencies of the Ancients, purely in an English Course, classically conducted, than the Majority of those who read them in the Original; which, even so, is but thro' the Medium of a Version of their own, sufficiently bad, and doubtless inferior to those of more capital Geniuses already known—But they read and understand them in their own Words. The Probability is, their Knowledge of the Words is, for the most Part, extremely vague and limited: But admitting it otherwise, how did they acquire their Knowledge of the Words? By comparing and converting them into the vernacular Dialect, as little understood, and as often misapplied; the Blind leading the Blind. But taking this at the best, Words are but the Vehicles of Knowledge, not Knowledge itself; and tho' admitted a Part of Learning, they are still but a Part; the very Vestibulum of Science; wherefore, if wholly taken up with them, we stop here, and neglect the more exalted and essential, all Acquisitions in that Way must be condemned; they do more Harm than Good. Let us not therefore hold those in Contempt who want them, or multiply them without Necessity, for as the Poet justly observes;

Words are like Leaves, and where they most abound
Much Fruit of Sense beneath is rarely found.

Yet, not to bear too hard upon classical Ostentation, after all, should the Translations of eminent Geniuses still prove defective, and insufficient for female Information, the Ladies have their Male Friends to appeal to, and then may their Husbands and their Lovers avail themselves of that Opportunity

Opportunity to shew their Scholarship, and assert their Charter of Superiority ; they may rectify Inaccuracies, and elucidate difficult and mysterious Passages, by applying at the Fountain Head.

But tho', with the Originals, denied the Use of all Translations, you need not, ye Fair, lament your Loss, or doubt your just Title to Knowledge and Esteem, when properly instructed and duly qualified to read the great Originals you will find at Home. *Shakespear, Milton, Spencer, Young, Addison, Thompson, Robertson, Tillotson, Locke, South, &c. &c.* are open to your View. The reading of *Milton* alone, judiciously taught by an able and skilful Master, might open to the Fair, almost the whole Circle of human Science, and consequently enrich their Minds with a comprehensive and delightful Variety of elegant and useful Erudition. A perfect Acquaintance with this single Author, implies an Extent of Instruction which falls to the Share of but very few, even of our Sex ; and the Delivery and Elucidation of a few Lines of any Part of the *Paradise Lost*, would try their Abilities, and put to the Proof their boasted Learning. To be more explicit ; let us enquire what is included in the Idea of good Reading, and what are the indispensable Requisites to Perfection therein. This we may pretty well determine on the Authority of a Writer before cited. Every Page of his Book abounds with strong good Sense and incontrovertable Reasoning on the Subject ; and immediately to our Purpose, speaking of Reading in general, he thus defines a just Delivery. " A just Delivery," says he " consists in a distinct Articulation of Words, pronounced in *proper Tones, suitably varied to the Sense, and the Emotions of the Mind ; with due Observation of Accent, of Emphasis in its several Gradations ; of Rests or Pauses of the Voice*

“ in *proper Places*, and *well measured Degrees of Time* ; and the whole accompanied with *expressive Looks*, and *significant Gesture*.” He proves the great Difficulty of reading, and teaching to read aloud, from the imperfect State of the written Language : “ For of all these Ingredients, not *one* of which can be spared from a just Delivery, there are but two that are at all regarded in the Art of Writing ; it contains no visible Marks of Articles which are the most important of all others, to a just Delivery ; and of Course not likely to be accomplished by the rude and illiterate, or by such as neither profess to teach it, nor do they know how.” Whoever duly considers the above Definition of a just Delivery, and will attentively accompany the Author in his Reasoning thereon, will find it comprehends much more than is generally imagined, and that it is not to be taught by every mean Pretender, nor acquired without Knowledge, Attention, Pains, and Practice.

No Man of Genius, who writes correctly, introduces a single Word superfluously. He speaks to the Point, and every Expression, perfectly adapted, comes full fraught with its Idea. Milton is singularly accurate in this Respect ; every Syllable is weighed, and scarce a Letter finds Place without Intention. It should be the Reader's Care to convey his Language and Sentiments with the same Precision. There is a true and infallible Criterion ready. Having pronounced any Speech or Passage, should the Student be inclined to prove himself, let him lay aside his Book, and, upon Examination, if he finds but a general Notion of the Subject, the Traces faint, and few or no particular Images impressed upon his Mind ; if the Disposition and Effect of every Light and Shade, and the Verisimilitude of the whole and every Part cannot be accounted for

for ; and if both his own, and the Minds of his Hearers, are not warmed and animated with congenial Feelings, he may assure himself he has neither expressed nor conceived the Meaning of his Author. If he cannot immediately, or upon a slight Retrospect, recall distinctly every Object and Allusion ; explain every Phrase and every Word ; determine as to its Force, Extent, Propriety or Impropriety, as well in Respect of Sound as Sense ; his Ideas are vague and inadequate, and his Delivery proportionally defective. The same Criterion by which *Pope* judges of a genuine Critic, may characterize a good Reader also.

An *able Master* reads each Work of Wit,
With the same Spirit that its Author writ.

Nay, if the Reader cannot soar a Point beyond his Author, he certainly sinks below him ; consequently his Tones, which should result from, and be regulated by the Sense, will be false and dissonant ; his Emotions forced and affected ; his Emphasis spiritless and perplexed, and his Looks and Gestures ill adapted, foreign and burlesque.

For this Exercise and every other Purpose of reading, our admirable Bard, so often mentioned, can never be too much recommended. The whole Compass of Theory and Practice may be found in him alone. Whoever attempts to teach that astonishing Performance, the *Paradise Lost*, undertakes an extensive Task indeed ; it requires Knowledge, Capacity, and Talents, rarely to be met with : yet, not that Work alone, in a proportional Degree, the same Requisites, the same Modes of Procedure, are incidental, in the teaching of all others.

The Teacher must be perfectly Master of his Author's Phraseology, and able, in clear and expres-

five Definitions, to convey to his Pupils, the various Acceptations, of all the Terms and Words he uses, literal and figurative; he must minutely inform them in grammatical Principles; teach them to regulate the Transpositions; supply the Ellipses; and to consider and determine his Style; in all its nicest Relations, and Dependencies: he must make them well acquainted with the Principles, and Laws of Versification, and what is understood by Prosody, an Article of the last Importance, both to Speakers and Writers, though altogether a Mystery to the Many, and overlooked by all our Grammarians; yet, wanting that, the Judgement, and wonderful Contrivance of the Poet, in the Application, Variety, and Beauty of the Numbers of *Paradise Lost*; “making the Sound an Echo to the Sense;” is in a great Measure thrown away: he must call in the Aid of Logic, to detect and expose the Sophistry and false Reasoning of the Fallen Spirits; his Knowledge of the Scriptures, and Theologic Matters, will often be brought to the Test, as well as his Skill in the Sciences, Rhetoric, Astronomy, Physics; Geography, Ancient and Modern; History Political, Civil, Military, and Natural; to illustrate Beauties, determine Allusions, and investigate Facts: he will often have occasion to exercise his Knowledge in Antiquities, Ethics, and Metaphysics; he must sometimes converse with the Mechanic Arts, and anon traverse the airy Regions of Fiction and Romance. Heraldry too should lend her Aid; neither must he be a Stranger to the Sister Arts, Painting and Music, to follow his Authour, “while he pursues Things unattempted yet, in Prose or Rhyme:” nor must he stop even here, the Test and Consummation of all remain behind; he must exemplify his Precepts, and demonstrate to his Pupils, in his *own Practice*,
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the Powers and Charms of a just Delivery, and set before them a *living* Pattern, for their Imitation. In this Light we may apply to *Milton*, what the Duke of *Buckingham*, perhaps less deservedly, said of *Homer* :

Read *Milton* once, and you can read no more ;
For all Books else, appear so mean, so poor,
Verse will seem Prose ; but still persist to read,
And *Milton* will be all the Books you need.

Formidable as the Picture may at first appear, yet all this may be accomplished by our young Ladies, and often has been, under the Idea of rational Amusement, and pleasurable Conversation, rather than a laborious Task. Neither to a sensible willing Mind does it require any very uncommon Share of Abilities, or extraordinary Application. Let the Learner, Male or Female, be but convinced of the Utility and Advantage, of an improved Mind, and of literary Knowledge, and undertake them in Earnest, Excellence will crown their Endeavours, and a Fund of never-failing Entertainment will be the happy Result.

Many shut the Door of Improvement by Inattention, but Numbers split upon the Rock of Impatience. This is chiefly spoken of Adults. No Science is so speedily or effectually learned by the noblest Genius without a Preceptor, as with one of Ability and Experience, to guide and direct him. This is a Point indeed tacitly and often speculatively admitted, tho' in Practice ill understood and worse attended to. Persons in different Stages of Maturity and Improvement frequently apply for Instruction, but what is their Idea? We only want to be put into a Method and then can work our Way by ourselves ; or they flatter themselves that

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the Advances they may have already made are so far right; upon just Grounds and true Principles, and that they only want to be perfected. After travelling a tedious Time, they meet so many intricate Turnings and Windings they were not aware of, are so puzzled and perplexed, run into so many By-paths and inextricable Mazes, they find it impossible to make out the Journey, and with only their Labour for their Pains, weary and discouraged, at last, relinquish the vain Attempt, little better if not worse than they set out.

Indeed it must be allowed somewhat distressing to those who have gone on a Course of Years, and possibly too have been esteemed good Readers, to find themselves quite otherwise. Accustomed to an unrestrained Career, they cannot at first, with Ease to themselves, submit to abrupt and frequent Interruptions; to be stopped at every Clause; to be called upon for Explanations at every Word; to be obliged to perpetual Repetitions, over and over again; and to be attentive to nice and critical Distinctions, till, by their Tone and Manner, they prove they not only comprehend, but feel their Author in his full Force and Import. This often appears rather childish and unnecessary, yet it is the only Method to attain Excellence; for, not to speak it prophanely, unless they be born again they cannot attain Perfection. They who have been accustomed to skim over Volumes in a short Space, will hardly be brought to practice and dwell upon a single Speech, or a few short Sentences, for several Lessons successively. The same Observations often inculcated; the same Faults often committed, and as often pointed out; the same Difficulties often occurring, in different Shapes; the same Rules often transgressed, and insisted upon; must balk the Ardour of Expectation, impede the wished Rapidity

Rapidity of their Progress, and for a Time prove very powerful Discouragements. They cannot hear and judge for themselves; their Shew of Improvement is but small; they feel dissatisfied and unhappy; and grow more and more anxiously impatient to get forward, *i. e.* in their Sense to something *new*. The Teacher sees and feels their Disquiets, and often, more from Politeness than Judgement, is induced to indulge them. In the same Predicament will he often find himself involved by the Parents of his younger Pupils. With his own Children he acts differently; with them he is under no Restraints; there he has full Scope; he perseveres, and they excell. Hence we see the Children of Professors in every Art and Science turn out superior to others of the same Standing, except where, without Restriction, they could consider them as their own; for, in that Case, they sedulously study the Bent of Nature, and are content to follow, as she points out the Way, without Fear of Calumny or Imputation, well knowing that under her Guidance, in due Time, they must attain the desired Haven. It is amazing what Multitudes run directly counter to Reason and their own Wishes, in the Article of learning to read; and that hourly Experience does not convince them of their Misconduct. “ By examining the Process of such as are
 “ most expert in the Art of reading, we may be
 “ fully convinced, that the received Practice is al-
 “ together erroneous; every one of whom will
 “ allow, that he cannot deliver any Piece of writ-
 “ ten Composition so well at Sight, or on the first
 “ reading, as on the second; nor on the second, as
 “ on the third; and so he continues improving, as
 “ the Words grow more familiar to him.” But
 though ’tis certain, beyond Controversy, that we
 cannot possibly read with Propriety any thing which
 we

we do not thoroughly understand, and tho' it be allowed, " that, thro' Skill and Habit, a Reader, " by the quick Motion of his Eye, may comprehend the full Meaning and Import of the Words, " and even have just Ideas excited of the Manner " in which they ought to be delivered; yet it by " no Means follows, that his Execution should " answer his Conceptions; or that the exact Tones " and other Accompaniments of Discourse, should " be ready at his Will; of this we have sufficient " Examples in Comedians, whose Profession it is " to deliver the Sentiments of others, as if they " were the Result of their own immediate Feeling. But it is not at the first, second, third, or " even twentieth reading of their Parts, that they " are able to hit upon the exact Manner in which " the Words are to be delivered." These latter Authorities are extracted from the Lectures on Elocution, to shew those who may be discouraged at the frequent Repetition of the same Passage, that they have not properly considered the Subject, and that, however tedious and irksome it may at first appear, it is, we again enforce it, the only Means by which Excellence is attainable.

To a Mind, highly sensible of the Deference due to the fairer Half of the Species, perfectly convinced of the Attention they merit, and deeply impressed with the Idea of their Perfections, it must certainly be distressing to suppose any young Lady can knowingly and against Conviction be guilty of a Fault; a Fault not confined to one, but perhaps too general, of inauspicious Aspect, and of, at best, precarious Tendency; yet admitting that may possibly happen, it would ill become the Title of Friend to the Sex, not to apprize them of it. Delicacy is indeed required in touching upon it, as the Fault hinted at commonly proceeds from
 Motives

Motives of Decorum, or Virtue erring in Excess : Extremes of every Kind have always been thought dangerous, are often ruinous, and their Consequences ever doubtful and suspicious. But why, at any Time or in any Case should we disfigure Nature with a Mask, when in her own Person she is so lovely and delightful ? Why should we wish to supplant the Human Face divine, and take a Counterfeit to our Bosoms ? why reject beautiful Life, and dote upon a painted Doll ? The transparent Glow of external Complexion, indicates Health and conciliates Favour. Spirit, Sensibility, and Candour are the Roses and Lilies of the Mind. The certain Pledges of interior Worth, the best Foundation for Affection and Esteem. Youth and Innocence will shoot out into a thousand little Exuberancies, which properly conducted by a skilful and delicate Hand, would turn to wonderful Account ; but the Misfortune is, instead of the Pruning-Knife we apply the Ax ; and instead of beautiful Nature plant an ugly Phantom of our own Creation in its Stead. It is often met with and universally known ; and however received and cherished by some, it is stigmatized in its very Name, and the Voice of all Nations is against this censurable seeming. In fashionable French Phrase we know it by the Appellation of *Mauvais honte*, but in English it is understood and better expressed by the Terms *faise Shame*, *mock Modesty*, or *affected Delicacy*. Affectation of all Sorts is unamirable ; and this of all others the least excusable. It at no Time contributes to real Good, but is always injurious to those under its Influence ; enfeebling and absorbing all their Faculties, it utterly incapacitates them to exert their powers to Advantage, even upon the most eligible and praise-worthy Occasions. Not only in itself unbecoming, it defeats or powerfully obstructs

obstructs all Attempts towards Improvement, particularly in whatever Respects, but in the remotest Degree, the Exhibition of any public or social Accomplishment. Let us take it in any other Light, it cannot be fairly justified; no, not even in Point of Discretion; for so far from exciting flattering Ideas, it almost without Exception creates the most unfavourable Impressions of their Temper and Disposition. To say nothing of its being a most striking Mark of Rusticity and Ill-breeding, a very moderate Acquaintance with the Human Heart, will shew, they reason incorrectly who attempt to support or palliate this Defect, on the Supposition of innate Goodness; for we discover it in equal Degrees, both with the Vicious and the Virtuous, and it as often proves a Cloak to a bad Inclination as an Attendant on a good one. In Schools, where the Numbers and successive Variety afford the fairest Opportunity of Experiment, it is a pretty certain Remark equally applicable to both Sexes, that those Children who appear most timid, dejected, spiritless, sheepish, and backward under the Eye and Tuition of their Instructors, are the most unpromising Characters, and proportionally artful, mischievous, negligent, and riotous when left to themselves and out of the Reach of Observation. To plead that even awkward Bashfulness is preferable to direct Impudence, is assuming a positive and inadmissible Consequence; there is a manifest Line of Distinction between them, and to be perfectly disengaged from the one, does in no Respect imply you must necessarily be tainted with the other. Self-possession, upon all laudable and indifferent Occasions, is a Characteristic of Truth and Innocence, consistent with the strictest Principles of Natural Modesty: It is the Companion, and has often been the Protector of Virtue, as well

as the Preserver of Life, when every other Resource has failed; oppose to this, its Substitute, which some, even well-minded People, so cultivate and admire; what is it, but instituted Hypocrisy, and authorized Deceit, which in the Hour of Emergency, conscious of Meanness, and Depravity, shrinks and exposes the unfortunate Subject to Confusion and Sorrow, nay possibly to utter Ruin. Sometimes this muddy Stream derives its Source from Poverty of Sentiment and Imbecility of Soul; but it is much more frequently found the spurious Progeny of early Habit, and Prejudice of Education. Surely it can never be the Business of Parents and Educators to inculcate a Principle so unwarrantable, but by all Means to eradicate every Vestige of it that may at any Time peep out. Implant, a Love of Decency and Propriety, but beware of taking Appearances for Reality. The Blush of true Modesty is very amiable, the delightful Offspring of virtuous Sensation. The Embarrassments of its Opposite, are the Effects of disgustful Artifice, founded in the conscious Perception of Evil. Vicious Hearts may need Concealment. Let such only assume the Mask; but let Virtue be taught to walk uprightly without Disguise, and clothed in her own native Brightness, like the unclouded Sun, she will gladden and illumine all beneath. The Palpitations and visible Pains Mothers themselves experience upon the most trifling Occasions, and the many awkward and futile Excuses they affect to their nearest Intimates, at the Request of a Song or a Lesson on the Harpsichord, one should think might caution them not to indulge this Simular of Virtue in their Daughters. How lovely is the Picture of Richardson's Miss Harriot Byron; her's was the very Reverse of this Style of Conduct, and may be proposed as an admirable Pattern for the

Imitation

Imitation of all young Ladies, who wish to recommend themselves by Propriety, Delicacy, and Agreeableness of Manners.

The Fault there inveighed against, is in Reading, most frequent and reprehensible; but those who labour under it, when spoken to, are apt to say they cannot avoid it, and taking this for granted, never make the Attempt; though in the very Answer itself, and the whole Tenor of their Conversation, they give Evidence to the contrary. "There are few Persons, who, in private Company, do not deliver their Sentiments with Propriety and Force, in their Manner, whenever they speak in Earnest. Consequently here is a sure Standard fixed for Propriety and Force in reading, or speaking in Public; which is only to make Use of the same Manner in the one, as in the other. And this they certainly would do, if early Pains were not taken to substitute an artificial Method, in the Room of that which is natural."

The natural, easy, and true Manner of Utterance here insisted on, would be also attended with another Advantage, no less desirable and important, a suitable Propriety of Looks and Gesture; for so intimately are the Faculties and Instruments of each connected with the other, that there is an almost unavoidable, if not a necessary Correspondence among them, so that they cannot well subsist independantly and apart. The due Exertion of each, happily united, constitutes the ultimate Perfection of Delivery. But some young Ladies, from an inadequate and mistaken Notion of Beauty and Delicacy, conceive a Compliance with this Practice, might appear something masculine, and distort and injure the Symmetry of their Features.

Experience

Experience proves directly the Reverse. *Speak, that I may see you*, said the sensible Philosopher, and surely the most perfect Delineation of Still Life, cannot stand in Competition with the generous Impulses of a good Heart visibly adorning an animated Countenance. Have we not an Instance now among us, striking indeed? Whoever has had the Happiness of conversing with *Arpasia* can need no farther Demonstration. She is Candour and Frankness itself; her Manner might almost convince an Infidel she never entertained a Thought she should blush to reveal. In the conspicuous captivating Variety and enchanting Play of her Countenance, you read her very Soul. And to this inimitable Expression she is more indebted for her Beauty than to the Lineaments of the *Medicis* she could have been without it.

Purely from Prejudice and Mismanagement, the entire Business of Life, seems to be nothing but one continued Round of teaching and unteaching; learning and unlearning. Infants on the Breast are taught to cry for Baubles, and afterwards beaten to unteach them. They are taught to scold and beat the Floor for hurting them, and shortly after cuffed themselves for transferring their Anger and Blows to one another, when at least there may be the Appearance of Offence to prompt Retaliation. They are indulged for a Time in all their idle Whims and Caprices, and then are tortured till they learn Address and Cunning to suppress or conceal them. They are professedly taught to be Deceivers, and then ill-treated and despised if they be discovered. By Indulgence they become untoward, turbulent, and ungovernable, and then their Spirit is depressed and broken, by Severity and Restraint. They then degenerate into the dastardly,
 aukward,

awkward, and clownish, and are hurried into all Companies promiscuously to file off their Rusticity; here they acquire Pertness, Petulance, and Effrontery. The next Step is the grand Tour, this is the School for Ease and Gentility; by the Time they are thoroughly exposed and known in the Beau Monde, they generally have taken their Degrees in every fashionable Vice and Extravagance, and return Home finished Coxcombs and Debauchees. By Folly and Intemperance, they destroy their Health, and ruin their Constitution, this induces premature Old Age, with all its concomitant Miseries and Infirmities; this teaches them, but too late, the Propriety of Restraint, they fly again for Refuge to the Nursery, and, by an attentive Regimen, strive to keep up a frail and feverish Being. But, alas! Death now takes them into his Tuition, and completes the sad Catastrophe of this complicated Farce.

Thus in supporting the female Right to Literature, other collateral Matters are introduced, perhaps not quite consistent with the strict Rules of Method. This is not meant as a regular *Traité*, but only a few cursory Thoughts occasionally thrown together, not however without Hopes of public Utility. The general Advantages and Defects of School Education are touched upon; Causes assigned; Alterations and Improvements attempted and proposed: That Women are endowed with a rational Soul, and improvable Faculties is also maintained; and without encroaching upon the Province or Prerogative of the Men, a general Course of Instruction in their Mother Tongue is contended for, and pointed out; and such Observations and Advices offered as may give it Effect, render them more amiable, useful and happy, and restore

to them their due Rank in the Scale of Society.* Whoever denies it, cannot with Justice impeach their Claim, but furnishes shrewd Suspicion of great Defects in his own. What Ideas! what Sentiments! what a Taste for social Enjoyment must the Man have, who founds his Title to Esteem on his Wife's Ignorance! how little entitled to Respect and Obedience, who would establish the Throne of his Authority on the Folly of his Consort! Disgrace to common Sense! O Shame to Manhood! Divest yourselves of such illiberal, groveling, humiliating Notions! In the very Choice too you defeat your own Purposes. Nothing is more assuming than Ignorance; and even to a Proverb, Folly is wise in its own Conceit. Nothing so perverse, obstinate, and provoking. You have read the Fable of the sick Lyon. The Insults of elevated Characters is to be borne, their Errors are half reconciled in the Commission; nay, we may love even the Failings of those we esteem, but the Arrogance of Fools is insupportable. Can you bear to see the most disinterested Actions perverted; the brightest Characters traduced; the most exalted Merits depreciated; interesting Facts confounded and misrepresented; malicious Insinuations thrown out and supported; yourself injuriously attacked; your Conduct reproached; your Expressions carped at and wrested to

* In Situations, where Women are required to exert their Talents, we do not find the Men so wonderfully superior: e. g. on the Stage; it is indeed the least eligible Walk in Life; as at best it is barred with certain disreputable Abatements, yet it furnishes Proof in Point. *Garrick, Sheridan, Barry, Woodward, King, &c.* have deserved the Applause bestowed on them; *Mrs. Cibber, Woffington, Clive, Yates, Fitzbenry*, and *Barry*, notwithstanding the Difference and Disadvantages of Education, shine out with equal Lustre; the last, as a Performer, in many Parts, stands unrivalled; she is the only Player I ever saw who came up to my Idea of acting. In the inferior Departments the Women have generally the Advantage.

to unauthorised Purposes; your very Looks misconstrued; your Oeconomy ridiculed; your Family neglected; your Labours disconcerted; your Children's Minds poisoned; your Friends disgusted and alienated by Rudeness and Mal-treatment; your most worthy Dependants banished, your most valuable Servants discarded; and every malevolent Advantage taken to defeat your best Intentions, obstruct your Measures, interrupt your most innocent and laudable Pursuits, embitter your Gratifications, sully your Reputation, and sacrifice your Peace? If these Things be your Aversion, seek a Wife of Understanding. This is no exaggerated Picture; these are the perpetual Enjoyments, and daily Avocation of Women of contracted Minds, and narrow Education. In Proportion to the little Merit they themselves possess, they assume Prerogative, and despise it in others. Though the Sun glare full in their Faces, they will swear it is Midnight, and you, wise Sir, must give up, and make Use of their Optics, not of your own. If you be really conscious of your own Imperfection, if you feel your own Imbecility, shew your Sense at least in one Instance, and choose a Wife of Understanding; such a one will not expose your Weakness; she will consult her own Honour in promoting yours. Such a Wife is a Crown of Glory to her Husband. Such is the Wife so happily characterized in the elegant Lines of *Pope*.

Oh! blest with Temper, whose unclouded Ray,
 Can make To-morrow chearful as To-day;
 She who can own a Sister's Charms, and hear
 Sighs for a Daughter with unwounded Ear;
That

That never answers till a Husband cools,
 And if she rule him never shews she rules ;
 Charms by accepting, by submitting sways,
 Yet has her Humour most when she obeys.

Such a Wife will be your Comforter in Sickness and in Health, and the still improving Charms of her Conversation will support you in the Arms of old Age, or a Prison. Now turn your Eyes inwards: do you still find any Repugnancy within?—does Conviction operate?—are there any internal Struggles remaining?—The Difficulty you experience in digesting this Advice, may be a farther Proof how little likely you are to meet implicit Obedience from a Wife, on your favourite Hypothesis. What Arguments shall reduce Folly to Reason, or keep Ignorance in the Paths of Wisdom? Reverse the Picture: Good Sense is ever modest, diffident, and discreet; gentle, obliging, and ready to submit; these are her genuine Characteristics.

Many can sneer who cannot reason; and those who are incapable of investigating Truth, will yet endeavour to laugh it out of Countenance, and overturn it with a Gibe. Some such supercilious Wiseacres contract the Circle of female Knowledge into a narrow Compass indeed! O how they chuckle! how value themselves on a coarse, stale Bit of Witticism which they retail on every Occasion! to this wonderful Effect; that if a Woman knows Plain-work, and read a Book of Cookery, it is Knowledge sufficient for any of them. Provident Mortals! Excellent Caterers for Happiness! we see where *your* Sense lies. To you it is no Breach of Justice or Charity to wish such Yoke-fellows. When Mankind are again reduced to a State of primitive Rusticity, and have not the Means of paying either Cook or Sempstress, the Wisdom of the Doctrine will shew itself, and,
 then

then it may be good Oeconomy to establish it in general Practice. Surely no Man of common Sense could ever mean it seriously; when first urged, it must have been ironically against some penurious Muck-Worm of a Parent, who had not the Heart to pay for a meritorious Daughter's Education, or in Ridicule of some pert insignificant Trifler, since such must be expected, or perhaps against those who place all Merit in External, acquired with such Pains, and purchased at such Expence; for the Absurdity of Extremes is always best shewn by their Opposites. Such Parents there are; but 'tis to be hoped very few, who, convinced of the Practicability of a better Plan, have it in their Power to pursue it. Many shining Instances now present themselves of Parents whose Conduct towards their Children is not only irreproachable, but an Honour to human Nature; the regulated Minds, unconstrained Behaviour, and truly amiable and virtuous Dispositions of their Children, are Testimonies of the Truth. But it is against the Spirit of the Times to particularize Names; Envy turns pale at the Thought, and Malevolence stands ready to pick out Faults, or make them. External Accomplishments are indisputably essential to a polite Education, yet, comparatively estimated, but in a secondary Degree. They are in their Nature, transient, and dependent on Circumstances; sudden, uncertain, and interrupted; like Meteors in the Air, they catch our Attention for a Moment, but having little intrinsic Merit in themselves, they blaze, they vanish, and are lost in Oblivion. Far otherwise the Effects of an elegant and improved Understanding; that is permanent; that is ever new, is ever amiable; it enhances and gives Lustre to the rest, and ceases but with Life.—“ It cannot be denied that the
Improvement

Improvement of Conversation would greatly contribute to improve our Manners, and to make us take Delight in Society. The Way to improve Conversation, is to make that a chief Object of Attention, in the Education of our Youth, by instructing them in all the Points essential to it, instead of leaving it, as we do now, to Chance. To attend to their Delivery from their first Efforts to articulate, to the utmost Perfection of a refined Elocution. To make them study the precise Meaning of all the Words and Phrases in their native Tongue. By constant Practice, both in reciting the best Works, and their own extemporaneous Comments upon them, to give them a Facility, and Elegance of Expression; all this will be done of Course, if we make the living Language, as it ought to be, our first Object of Attention; and consider the written one, as it should be, only in a secondary Light. This would be the most effectual Way to check the Force of that sordid Principle, Selfishness, the Nourisher of every Vice; and to give Vigour to that noble one of Benevolence, the Source of every Christian Virtue."

Upon the whole, it must be granted, that a Reformation in many essential Articles in our Institution of Youth, and a System of Education steadily pursued upon more rational Principles, have long been evidently wanting, and most ardently wished for; yet, all Means hitherto employed, to bring about a Revolution in our Schools, have proved ineffectual. It has ever been thought a Task too arduous for any single Person to attempt; and though all the Efforts of the many eminent Masters throughout the Kingdom were united, they would avail but little towards producing so desirable an End. As this is a Matter which affects every Individual of the Community, it is from the
Public

Public alone we can expect a Remedy. If Parents could be prevailed on to look into, and closely examine the Pretensions and real Qualifications of those who set up for Teachers; and, where particularly circumstanced, would rely upon such Accounts only as are *indeed* authentic, the Result of a well-informed, distinguishing, unbiaſſed Judgment; and would take Pains to be thoroughly acquainted with the Methods, Intentions, and entire Scope of the Person to whose Care they commit their Children; and fully ſatisfied of these, would then give them wholly up to his Management and Tuition (obliging them to constant Attendance, and a punctual Observance of his Rules) their Censure would be more justly to be feared; their Applauses more valued, and sought after; and as Pique, Partiality or Fashion, would have but little Influence, none but Men of real Merit and Abilities would offer themselves Candidates for so great, so important a Trust. The happy Consequences would amply recompence them for their Trouble.

Were Parents but more cautious whom they trust,
 And to good Masters more exact and just,
 Great Revolutions soon in Schools they'd find,
 Pleasing to both, and useful to Mankind:
 And each his several Charge might well command,
 Would all but stoop to what they understand.

In brief, do you who are blessed with Children, whose Province it is to study their Advantage, judge dispassionately, and proceed upon the solid Principles of Regularity and right Reason: Do you, Fathers and Mothers, discharge your Duty; good Masters will soon appear and indisputably accomplish theirs.

Upon such Considerations, and with such Views, Mr. WHYTE undertook the Education of Youth; and, with all Deference, presumes, that where
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the same Principles are steadily adhered to, a Boy, with a proportional Share of the Gifts of Nature, must become a more useful Member of Society, than is possible in the common Methods. His Heart will be humanized; his Understanding opened; his Sentiments enlarged; his Morals improved: he must be a more disinterested Friend; a more rational Companion; a more confirmed Christian; a better Man; and, in a Word, more completely qualified to discharge every Duty of Life, in whatever Station.

The System here alluded to, as now established in THE ENGLISH GRAMMAR SCHOOL,* is comprized under two Distinctions, an inferior and a superior Course. The latter grafted on the former upon an Academic Plan, to finish in the most ample and complete Manner, the Education of young Gentlemen, not intended for the University. The first or initiatory Part, is a general preparatory Course, calculated for about five Years, which a young Gentleman of moderate Capacity, supposing him to commence in his fifth or sixth Year, may reasonably accomplish by the Age of ten or eleven; previous to his entering upon the dead Languages, and higher Branches of Literature. Numerous Instances, in Evidence of the Consistency, Scope, and Practicability of this Course might be adduced, and their subsequent Progress, and Reputation, in every Branch of Science, both at *School* and UNIVERSITY, fully evince the *Advantages* and NECESSITY of such an Institution. It is peculiarly adapted to the Purposes of Children of Rank, entitled to sit in either House of PARLIAMENT; and equally calculated to answer the important Ends of those who would effectually discharge the Duties of their Calling, and are desirous to shine in the PULPIT, on the BENCH, or

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at

* Grafton-street, Dublin, No. 75.

at the BAR. The *Country Gentleman* who wishes to support an Interest, and maintain an Influence in his County; the *Merchant* in the Assemblies of his commercial Brethren; and even those of *inferior* Note, in their corporate Capacity, must soon perceive the Advantages of a CLASSICAL SYSTEM of *English* Education: the great Object of which is ‘to
 ‘ render the Students in the most eminent Degree
 ‘ useful to themselves and to Society; by taking
 ‘ proper Care to store their Minds with Plenty of
 ‘ the most useful Ideas, to give Strength and Vi-
 ‘ gour to their Understanding, and Force and Per-
 ‘ spicacity to Reason; and at the same Time to
 ‘ supply the Means of displaying those Faculties to
 ‘ others in their full Power and Beauty.’ All these are the certain and necessary Consequences of laying the Foundation and Stress of our Learning in the Study and Cultivation of our MOTHER TONGUE.†

In

† In a public Assembly, consisting of upwards of three hundred Gentlemen of Learning and Abilities, a Subject of a very interesting Nature was occasionally started, and for a long Time agitated with singular Address by several Disputants. Master RALPH GORE, Nephew to the Earl of *Refs*, was accidentally present. He listened with Attention, and at last modestly observed to those near him, that he believed he could confute many Things he had heard asserted, and if it were not improper for a Child to speak in that Assembly, with Leave, he would endeavour to do it. Permission was asked, and granted. He pleaded his Youth and Inexperience, and hoped they would excuse some Defects in Articulation, as he had left *Guernsey*, the Place of his Nativity, where *French* is chiefly spoken, but about three Years before; he then clearly and distinctly entered upon the Discussion of the Question, and entirely turned the Current of Debate; concluding with this spirited and pointed Remark upon some Instances of Persian Tyranny he had mentioned, “Would a Free State! would a Briton! would a rational Creature tamely submit to such Indignities!” This young Gentleman, his Brother ANTHONY, and a considerable Number more of their Cotemporaries and Class-Fellows, accomplished the Course laid down (excepting Book-keeping and the Mathematic Part) with considerable Additions, at a much earlier Period than the Time prescribed. Master LYNAM, perfect in the former, had made a Proficiency in an advanced Course at nine Years old.

†† Master GORE was at this Time but in his eleventh Year.

In the Execution of this Plan, the Proposer found himself obliged to deviate from the generally received Modes of School Discipline: And, observing that the Actions of all Persons, appearing in any public Capacity, are greatly liable to Misrepresentation and groundless Censure, from the Misapprehensions, Ill-Nature, Envy or interested Motives of some; and the great Supineness and prompt Credulity of others; it was thought necessary, for the Satisfaction of the Parents of his Pupils, as well as in regard to himself, that they should have frequent Opportunities of examining personally into the Nature and Propriety of his Instructions, and the Attention paid to their Children. By these Means they would be enabled to form a fair and impartial Judgement of the whole, which could not be done from flying Reports, or a few random Questions, casually popt to a Child without Order or Connection.* This gave rise to

PUBLIC

* In the Examination of Boys, we ought to confine ourselves to the Authors they have read, to time it properly, and do it with Delicacy and Reserve. We should only put such Questions to them as it may be justly supposed they ought to answer, avoiding such Things as probably they never thought or heard of. This would give them an Opportunity of shewing themselves, and sufficiently prove their Judgment, and the Proficiency they have made at School. And by allowing them a proportional Degree of Praise, they would be convinced their Labours were not vain, and Success would give a double Edge to their Application. A contrary Behaviour damps their Spirits, renders them listless, indolent, and unwilling to apply, as thinking it impossible to answer our Expectations.——I have, with the greatest Indignation, heard the Diligence of a most accurate Master called in Question, because a poor young Boy was unable to answer every Thing proposed; when perhaps the Fault was rather Want of Accuracy in the Examiner, than any Lame-ness in the Boy. In a Word, when People judge from trifling Circumstances, and will not be at the Pains to examine into the real Progress of Children, it is in vain for either Master or Scholar to depend upon their Approbation.

BARCLAY.

PUBLIC EXAMINATIONS:

And these he flattered himself might be productive of still greater Advantages; for the extraordinary Care and Pains taken to prepare the young Gentlemen on those Occasions; the Delight they must naturally feel in the Presence and Approbation of their Friends; together with the Premiums, and other honorary Marks of Distinction conferred on such as excelled; and the tempered and manly Confidence, Ease and Freedom acquired by such Exercises, must, doubtless, inspire them with a noble Spirit of Assiduity and Emulation, and greatly tend to their Advancement. Here, likewise, the learned and judicious Auditors might have a fine Opportunity of exercising their Abilities, and proving their Regards to Society in general, as well as to their own Children. Nothing was ever produced entirely perfect at once, nor is any Man exempt from Failures and Inadvertencies, these they might, from Time to Time, point out, and communicate such other Remarks and Observations as might greatly contribute to the Perfection of the Undertaking: And, though all Children might not be equally benefitted, as Nature is not equally bountiful to all, the discerning Parent would have Reason to felicitate himself on the Discovery of his Child's true Genius, and native Propensity, which would here be called forth, and manifest themselves, and might serve as a most excellent Clue to guide him in his future Destination.

Is it now requisite to appeal to the Candour of sensible and discreet Parents? Must the Powers of rhetorical Artifice be exerted to conciliate Favour to a Scheme fraught with such numerous and such signal Advantages, confirmed by a Length of Experience?

perience? I cannot think it. They are your Children, the dear Pledges of your Affections, the tender Objects of your most benevolent and worthy Pursuits, for whom I plead. 'Tis your Duty, your indispensable Duty, coolly and dispassionately, to seek out, examine and maturely consider the best Methods of promoting and securing their Improvement, their Virtue and their Happiness. No Person, no Consideration, can, or ought to stand in Competition with them. They are severally and collectively the Treasure, the Hope, the Support, the Life of future Society; they are a sacred Deposit confidentially entrusted to your Care, by the Deity himself. O, Mothers! how are ye honoured above all Creatures! 'tis yours to usher into Life Heirs to Eternity! For whom the Majesty of Heaven, our blessed Redeemer, came down and suffered! and to that Deity are you answerable for your Conduct towards them. Discard your unmeaning, selfish Indulgencies; lay aside your petulant Humours, and let Reason only be your Guide, when their Good is in Question. Parents, awake! reflect! trust not your vague, ill-concerted, imaginary Notions, nor bury your golden Talent in the Earth; these will be poor ineffectual Pleas at the great Day of Accompt. I know what it is to be a Father; I have Children, and I love them; as a Preceptor, perhaps no Man has ever been more happy; and, as a Father and a Friend, I love my deserving Pupils also; I enjoy their Merit, am unhappy in their Distresses, and equally rejoice in their Felicity. If what I have advanced be founded in Reason, and in Nature, adopt it; if otherwise, let it meet the Fate it deserves. From my Enemies I expect no Indulgence; from my Friends, in this Case, I desire none.

C O R R I G E N D A.

- Page 25 line 3 for, *is the most*, read, *were the most*, &c.
 38 line 14 for, *the Studies*, read, *the same Studies*
 41 line 13 for, *O! what disturbs you*, read, *What now disturbs you?*
 42 line 24 for, *And*, read, *But*
 43 line 28 for, *ill-time*, read, *ill-timed*
 46 line 25 for, *perceived*, read, *perceived*
 50 lines 10, 23 for *Spense*, read, *Spence*
 62 line 2 for, *Respects*, read, *respects*
 64 line 4 for, *there*, read, *here*
 69 line 29 for, *and read a book*, read, *and can read*, &c.

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